

Sharing One Another's Hurt

By BEATRICE S. STOUT

SIMPLY, POIGNANTLY, briefly, it is written, "Jesus wept." Those tears originated deep in His heart, burdened for a stiff-necked and rebellious people.

Hundreds of years, almost millenniums have slid into the past since that time, but the same Jesus sorrows for those who shed no tears for themselves. Tears that spill easily over the cheeks too often have little meaning, and often are no more than an emotional luxury. But beating against a broken or sensitive heart, they share our Lord's concern for this world.

"Would that my head were all water, my eyes a fountain of tears, that I might weep day and night for my people's dead!" (Jer. 9:1, N.E.B.).*

Who can read the story of Kwessekien without a lump in the throat? This little girl of New Guinea, crippled by polio, crawls on a stony road, more than two miles to Sabbath school. There, at the end of her dusty, arduous journey, she finds joy—joy in the stories of Jesus, in the Sabbath school lesson, in the lovely Bible pictures; and this joy becomes a radiant, contagious thing. In fact, her joy ripples out and across the world.

Jolted from (To page 4)



PHOTO BY J. BYRON LOGAN

Many a cruel hurt can
 be eased by someone
 willing to become involved.

* From *The New English Bible*, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

Because his thought life is
the wellspring of his being, the Christian
must strictly censor what he reads.

THE reading lists in many newspaper book sections and popular periodicals pose some serious value judgments for the serious-minded Christian. First of all, because of the information explosion, there is so much printed matter available today that no one could ever hope to read it in a lifetime. It is staggering to learn that the average Sunday edition of the *New York Times* newspaper now has as many words as the Bible. This means anyone, Christian or not, must be much more selective in his reading range. Second, if we believe according to Scripture that a person's thought life is the wellspring of his being, then what one reads becomes a matter of spiritual discipline. The index of character is a vast catalog of thoughts and impressions, many of which have been shaped by reading. The kinds of behavior and activities so prominently displayed today have, to a large extent, been influenced by what has been read. This is why reading will always be a decision area for the Christian.

The reading of too many people is largely determined by the critics or leading literary voices. Critics have created a powerful device known as the best-seller list. Once a book is given a good review, its sales and popularity cause it to reach this list. Many Americans think it is "in" to be conversant with the best-sellers. Books often become a legend in their own day when they are subsequently made into a motion picture or play.

An Accurate Mirror

But the most important thing about a nation's best-seller list is that it is a fairly accurate mirror, many critics confess, of prevailing interests and tastes, and the current moral and intellectual climate. One critic has commented that our books, films, stage, and television portray us as we really are—afraid, unhappy, and mad. A quick survey of suggested books and motion pictures reveals that Americans are preoccupied with national and racial disunity, sexual aberration,

human despair and emptiness. Paraphrasing Festus' indictment of the apostle Paul, we might observe, "Much mad reading has made us mad." This kind of brain food constitutes the normal, steady diet suggested and approved for the general reading public.

Reading habits have long been the center of controversy in the struggle for control of men's minds. Many see reading as a very private, harmless matter, while others feel that, unless well chosen, books can and have subverted the minds of many. The legal tempest over the issue of censorship has become much more heated of late, which indicates that the mind battle is intensifying. The thoughtful Christian recognizes a flood of literature issuing forth to capture the minds of the curious, the sensual, the bored, and the jaded.

Why are books such likely media for the propagation of cunning, sa-

tanic sophistries? Because our imagination is eagerly receptive to impressions, ideas, and images, and books feed the imagination. Imagination is a brilliant gift that is closely allied to the memory and reason. Life would be extremely drab and cold without this divinely endowed faculty.

Uncontrolled Imagination

Sadly enough, the imagination, when uncontrolled and misused, has become an endless source of emotional and spiritual illness. By it the mind can experience sordid vicarious gratification, invent fancies, escape reality, and be unfitted for usefulness (see *Messages to Young People*, pp. 270-290). Our imagination, if not controlled and checked against objective facts, will create an unreal world inside our heads.

Because reading profoundly stirs the imagination and the thought life, we can better understand why there is

By DONALD BOSTIAN

Be Your Own CENSOR



J. BYRON LOGAN

Some of the best-sellers are media for the propagation of cunning, satanic sophistries.

this flood of highly provocative and suggestive literature. With the least stimuli, from nothing more than intelligible print, the imagination proceeds neatly to embroider the mental pictures, edit them, and then produce what the mind wants to see. So effective are books in titillating this beguiling power of the imagination that many people lament after seeing a motion picture based upon a book, "The book is far better."

Glorification of Brutality

We have seen reports lately about the alarming glorification of sadism and brutality in literature, drama, and

film. Like pornography, such literature delights in imaginary participation in forbidden pleasure. But for forbidden thrills, brutality goes beyond rank pornography, because traditional sexual taboos have virtually vanished. With sex, not much has been left to the imagination. Thus pornography has turned to violence and is now termed by sociologists, "pornoviolence." It is a studied effort to make violence (which is the ultimate taboo) a supreme sensation. It vicariously expresses the wish deep in unregenerate hearts for easy, violent solutions to problems.

The ready market for lurid, chill-

ing literature testifies to the glamorizing power of the imagination.

In view of the quantity and quality of available literature today, the thinking Christian must become more discriminating and discerning about what he or she reads. In order to help us guard our thought life and thereby our general well-being, God denounces anyone or anything that makes or practices a lie (Rev. 22:15).

The New Testament Greek word for truth carries the sense of reality. Jesus laid claim to being the embodiment of truth (John 14:6). In Him the genuine nature of humanity can be seen.

Truth and falsehood will be in mortal conflict until the end. Therefore, the Christian will be the person most concerned with truth. He will be constantly checking his thought life and practices against reality, truth, and objective fact, particularly as they are revealed in the Scriptures and Jesus Christ. He will strive to sift most carefully what he chooses to read.

Personal Censorship

Not to impose a personal censorship on what one reads is an invitation to spiritual ruin. The plea to read anything in print so that one can learn "the way things are" may suggest a perverted, imaginative wish that things be as represented in the books that he reads, at least for a few moments.

To claim that thoughts and impressions are one's secret possession and should therefore not be restricted is totally foreign to the ethic of Christ. You can't go to jail for what you're thinking or reading, but the stabbing words of Christ reaching our hidden thoughts and impulses reveal that we are accountable for them. Finally, to allow the mind to range over anything in print for its cultural value (for example, so-called respectable pornography) is about as logical as a sign one sees occasionally along the highway, "Clean dirt wanted here."

Christians realize that the imagination, unless closely supervised and sanctified by the Spirit of truth, will become captive to false impressions. Warning of the misuse of imagination, Fénelon, the seventeenth-century writer, stated: "Nothing is more opposed not only to the life of faith but also to true wisdom." Only Christ can renew the mind. Only He can redeem the senses. The worst horror is to be compelled by our own delusion to believe a lie (2 Thess. 2:10-12).

Our reading habits will have a lot to do with the shape of our belief. Reading good books that deepen our knowledge of God and His amazing world will bolster our understanding of true wisdom. ♦♦

ON SEVERAL occasions in my experience as a Seventh-day Adventist I have met church members who once paid a faithful tithe into the denomination, then stopped even though they continued attending church. I discovered that these members were usually disgruntled about something. Some had had their feelings hurt. Others had heard unfounded rumors that the tithe was being misused. Still others had lost confidence in church leaders.

Supposing they could do a better job spending their 10 per cent, these people paid tithe to some worthy individual or favorite charity.

It seems clear that God intends the tithe to be brought to a central place, and from there it is to be dispensed by properly designated custodians.

To whom is the tithe to be paid? The Israelites were instructed that their tithe was to be used for the support of the Levites. It has always been clear to Seventh-day Adventists that the tithe is sacred and that it is to be used for the support of the ministry.

From the many texts in the Bible that come to my mind on the subject of tithe, I can find only one place for

Storehouse or Charity?

By HOWARD A. MUNSON

my tithe. From the pages of instruction in the Spirit of Prophecy on the tithe, I am convinced that no person has the right to make a private distribution of his tithe.

Some time ago when I was the administrator of a home for elderly Adventists, a lady church member wrote me that she was not going to pay her tithe into the church anymore. She would like to send it to me to be used in the institution I managed. My answer was that her tithe belonged to the Lord and should go into the Lord's treasury. I could not accept it.

Another letter followed which read: "You might as well accept it. If you do not, someone else will get it."

A little extra income for that institution would have been very welcome right then, but my answer was, "Turn your tithe in to your church, or your conference, or to the General Conference. I cannot accept it for either operating expenses or capital improvements."

Through the prophet Malachi, God told the people, "Ye have robbed Me." When the people asked, "How, Lord?" the answer was, "In tithes and offerings."

Is it possible that the member who is dispensing his 10 per cent his own way is not paying tithe at all? Is he deluded into thinking he is paying tithe when he is only making a donation? "There is a way that seemeth right unto a man, but . . ." (Prov. 16:25).

Is it possible that someday God will say to that person, "You robbed Me!" Then add, "My records are clear and correct. I have no record of your paying tithe into My storehouse for these many years?" ♦♦

SHARING ONE ANOTHER'S HURT

(Continued from page 1)

our complacency by the simple account of an underprivileged little girl's devotion, luxuries are robbed of their importance. A sense of need sends us to our knees with the plea for a small part of Kwessekien's joy in the Lord.

A missionary, explaining the need of her field, ended her appeal with the simple question, "What did you buy this week that you didn't need?" How thoughtlessly, how carelessly, the quarters and dollar bills slip from God's treasury into the coffers of the world. And to what advantage? Do we find ourselves any happier with the purchased knickknacks?

Do we need a stiffening of the moral fiber? Why not become acutely aware of the final accounting in God's record book of our stewardship? It is not legalism or pettiness that activates the Christian when he carefully scans his outlay of means, even to the pennies.

Jeremiah laments: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night. . . . They are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me" (Jer. 9:1, 3). The

alarming aspect of modern unrest and the increase in crime is that so few intervene when injustice or violence befalls the innocent.

With dismay we recoil from such a state of society. Is the world in a coma? The accounts of man's inhumanity to man are tragic commentaries on how harsh and insensitive the human heart can become. It is this climate of indifference with which Seventh-day Adventist Christians need to be concerned.

Spread on the front page of a daily paper we read with astonishment about a couple who were looking for someone to adopt their baby because it was not "convenient" to keep it themselves. This was not because of economic inconvenience. They were well-established citizens. They just didn't want to be bothered with a baby. One feels the need of fresh air at this cold, selfish approach to the responsibilities of parenthood by intelligent people. As scanners on the horizon for signs of a soon-coming Saviour, we unerringly recognize examples of those "without natural affection" (2 Tim. 3:3).

In "The Keeper of the Springs," Peter Marshall tells of a town that grew up at the foot of a mountain range. High in the hills a quiet forest dweller took it upon himself to be the

keeper of the springs. Wherever he found a spring, he cleaned it of mud and dirt. Swollen by other springs, it became a river of life to the busy town. But hardheaded businessmen of the city council decided to save the salary of the keeper. "We will build a cement reservoir."

When finished, it soon filled with water, but it did not seem to be the same. It was not as clean, and a green scum formed. Troubles with the delicate machinery of the mills formed. At last an epidemic raged, and sickness reached into homes. The city council met and sorrowfully acknowledged its mistake in the dismissal of the keeper of the springs. So they sought him out, and once again he began to make his rounds. Soon pure water found its way to the reservoir. Mill wheels turned again, sickness disappeared.

The story has been told of another Man who sought to cleanse the springs of an impure and muddied heart. At the well in Samaria a life was changed, made pure by drinking of the living water so graciously offered by the quiet Stranger. In a world of sin and corruption, so desperately in need of help, the Keeper of our lives pleads for dedicated lives, open, sensitive hearts, through which the pure water of life may flow to heavy, perplexed lives everywhere. ♦♦

EVERYONE wants to enjoy life at its best. But only a few ever attain their heart's desire. Why? Because only a few discover the secret of real living and apply it.

Settle it here and forever. No man of himself can know, nor attain to the best in life. "The way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

The Lord Jesus Christ said, "I am . . . the life." Without the Life, there is no living. Life at its best can be found only in Jesus Christ. "In him was life; and the life was the light of men" (John 1:4).

What is life without Christ? A certain newspaper columnist listed what various people have thought of life. Marcus Aurelius says, "It is a battle." E. V. Cooke calls it "a hollow bubble." Robert Browning, "an empty dream." Shakespeare, "a walking shadow." To John Gay it was "a jest." Amiel says it is "a document to be interpreted."

Solomon said, "All is vanity and vexation of spirit." Job said, "Man . . . is of few days, and full of trouble."

It was "a smoke that curls" to W. E. Henley. John Masfield describes it as "a long headache in a noisy street." Napoleon thought it "a fortress which neither you nor I know anything about." For Bernard Shaw it was "a flame that is always burning itself out." Don Marquis says it's "like a scrambled egg." Christopher Morley compares it to "a game of whist between Man and Nature." Elbert Hubbard calls it "just one . . . thing after another."

Some of these statements were made in moments of depression. But in direct contrast to these hear the vibrant, happy, satisfying note sounded by those who had Christ as the light of life.

Jesus the Source of Life

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11).

Jesus Christ said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). This means that in Christ alone is found the secret of life at its best. He that hath not the Son of God hath not this real, true, joyous life.

Nearly everyone erroneously interprets this more abundant life in terms of material prosperity. Three cars in every garage. Money to buy

anything they want. Early retirement in a temperate zone with no obligations to do anything except what one is inclined to do, and with all necessities amply provided for. Enjoying pleasure to the full. Traveling deluxe to any part of the world.

But over against these, we see inscribed: "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). "By gaining his life a man will lose it; by losing his life for my sake, he will gain it" (Matt. 10:39, N.E.B.).* In vain men attempt to secure real life by materialism.

Secret of the Abundant Life

The Lord Jesus unfolded the best and most effective secret of life in His farewell talk to His disciples prior to His crucifixion. Here it is: "Abide in me, and I in you. . . . He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:4, 5). "I in them, and thou in me, that they may be made perfect in one" (chap. 17:23).

Jesus stressed this matter of the believer's being in Christ and Christ in the believer as the most essential and all-inclusive experience. He who has this will have every spiritual need supplied. It is truly the more abundant life.

"If you are in Christ, and Christ is in you, you will be transformed, renewed, and sanctified."—*Testimonies*, vol. 4, p. 259.

This centrality of life in the Lord Jesus is the peak point of righteousness by faith. The imputed righteousness of Christ brings the repentant sinner into Christ for full pardon, justification, and being made into a new person, as a temple for the indwelling of Christ. Then the imparted righteousness through Christ living in him transforms him into the image of Christ.

The Lord Jesus showed that this dual union of the believer's being in Christ and Christ in him, is how he lives the life of Christ.

All of Jesus' words and deeds while on earth are the outward expression of the Father dwelling in Him. "The Father that dwelleth in me, he doeth the works" (chap. 14:10). He depended completely upon the Father to speak and act through Him. He said, "I can of mine own self do nothing" (chap. 5:30). "The Son can do nothing of himself, but what he seeth the Father do" (verse 19). This was the result of His oneness, or union, with the Father.

He showed that His followers are

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

to sustain the same relationship to Him that He did to the Father. "As thou hast sent me into the world, even so have I also sent them into the world" (chap. 17:18).

As His life among men revealed the Father, so His followers are to reveal Christ to men. Christ was so successful in revealing God to men that He could say, "He that hath seen me hath seen the Father" (chap. 14:9). The secret of this was—"I am in the Father, and the Father in me."

This leads into the greatest truth of the Christian life. We can live His life by being in Him, and having Him in us, as Christ was in the Father, and the Father in Christ, insofar as this is humanly possible. This is the only way we can ever live the true Christian life.

Christ in Us

The entire Christian life is wrapped up in our being in Christ and Christ in us. Then we will reveal Christ, as He revealed God. Then we will always do the things that please Him as He did the things that pleased His Father. Then we will find our deepest joy in obeying Christ as He found His in obeying the Father. This is the best in life for us.

How can you have this experience—you in Christ and Christ in you? Only as you exercise complete dependence upon God and unwavering trust in God's Word and promises, as Jesus did.

This matter of the Father in Christ and Christ in the Father means that they cannot be separated from one another. It took both of them to constitute His essential union with the Father during His life on earth.

Even so, Christ being in the regenerated person and the regenerated person being in Christ means that they cannot be separated from one another. They go together for his union with the Son of God and for his complete Christian experience in having both the imputed and imparted righteousness of Christ.

Christ showed how this experience becomes a reality by the reception of the Holy Spirit. This Comforter, or Holy Spirit, is as Christ's personal

presence in the soul (verses 16-18). In keeping with this, the Word says: "Hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:24).

A Threefold Fellowship

Jesus declared that He and the Father take up their abode in the one who obeys His words (John 14:22, 23). This means that the Christian has a most blessed threefold divine fellowship in addition to his other human fellowships. This fellowship is with the Father, the Son, and the Holy Spirit. This fellowship is closer, deeper, and sweeter than any fellowship can be between the dearest friends, or between brothers and sisters, parents and children, or even husbands and wives. It is on the same order as the fellowship of Christ with the Father.

Jesus said, "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20).

Electric wires convey needed current only when they are in contact with the source of power. So we will have the needed power for right living and obeying the Lord when we are in Christ and have Christ in us.

No one can explain how Christ was in the Father and the Father in Christ during Christ's sojourn among men. But His matchless deeds and words stand as evidence of it.

So no one can explain the mighty secret of your being in Christ and Christ in you. But your acts and words in keeping with the Word of God are convincing evidence of it. Thus it is written: "He that keepeth his commandments dwelleth in him, and he in him" (1 John 3:24). "Hereby we do know that we know him, if we keep his commandments" (chap. 2:3).

The Word says, "He that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment" (chap. 4:16, 17). You in Christ and Christ in you makes your love perfect. This alone can prepare one to stand in the day of judgment. It confers on you perfection in Christ from the time you

receive Christ as you press on in progressive perfection in Him "unto the measure of the stature of the fulness of Christ."

Here is what this more abundant life brings to you:

Abundant peace. "The peace of God, which passeth all understanding" (Phil. 4:7). "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3).

Abundant joy. "That your joy might be full"; "Your heart shall rejoice, and your joy no man taketh from you" (John 15:11; 16:22).

Abundant love. "The love of Christ, which passeth knowledge" (Eph. 3:19).

Abundant strength. "Strengthened with might by his Spirit in the inner man" (verse 16).

Abundant righteousness. "Being filled with the fruits of righteousness" (Phil. 1:11).

Abundant pardon. "He will abundantly pardon" (Isa. 55:7).

Abundant grace. "God is able to make all grace abound toward you" (2 Cor. 9:8).

Abundant power. God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

Abundant victory. "Thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14).

Abundant entrance into heaven. "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11).

What a glorious life is ours in Christ's abundant peace, joy, love, strength, grace, righteousness, pardon, power, victory, and immortality in God's heavenly kingdom.

Isn't this life at its best? You in Christ and Christ in you is truly the secret of life. This is how to get the most out of life.

No wonder this experience has been identified as "the highest measurement of character and . . . the richest blessings that it is possible for any human being to enjoy" (*Special Testimonies to Ministers*, No. 11, p. 31).

No one really lives until he has Christ living in him for this abundant way of life. When we have this experience of being in Christ and Christ in us, then we enter upon a happy, full, successful life.

We have the best in doctrine of any people on earth, but do we have the best in Christian experience and living? Why not, under God, seek to match the best in doctrine with the best in Christian experience—Christ in you and you in Christ, according to the measure you need? ♦♦

"I am come that they might have life, and that they might have it more abundantly."

A SHIFT IN EMPHASIS

By ARTHUR L. WHITE

THE distinctive Seventh-day Adventist city mission, which aimed for the most part at reaching the middle and higher classes, was predominantly evangelistic in its thrust. As the work developed, a nurse or two joined the team and gave treatments to those who could be helped. The poor and the destitute were assisted as they might come to the attention of members of the city mission team, but this was not the principal objective of the mission. In terms of conversions, the city mission yielded rich returns. Well-organized churches were established consisting of thoroughly indoctrinated members.

In the early 1890's Dr. John Harvey Kellogg, the highly respected medical superintendent of the Battle Creek Sanitarium and the natural leader of the medical work of the

church, became deeply interested in the downtrodden, the destitute, the outcasts, the harlots, and the drunkards in our large cities.

The concept of Christian people engaging in an uplift work for this segment of humanity was not new with Dr. Kellogg. The Christian church had shown varying degrees of concern for the disadvantaged since New Testament days. But in the 1880's, 1890's, and the early part of the twentieth century an unprecedented interest in the poor and outcasts developed in the United States among many Protestant churches. This soon became labeled the social gospel movement. On the other hand, groups not specifically church sponsored, such as Charity Organization Societies, the Settlement House Movement, and Visiting Nurses' Association sought relief for the ill, the hungry, and the destitute. When, in 1895, the denomination launched a medical school—the American Medical Missionary College—Dr. Kellogg, who led out in the project, envisioned the school as an agency for the train-

ing of physicians for such a social work. Slowly a plan developed by which the Seventh-day Adventist medical resources, largely under his supervision, could be channeled into a great popular Christian medical work, undenominational in its nature and uninhibited by the distinctive doctrinal beliefs of Seventh-day Adventists or any religious group.

Speaking to the students enrolled in the American Medical Missionary College in 1895, Dr. Kellogg declared: "This is not a sectarian school. Sectarian doctrines are not to be taught in this medical school. It is a school for the purpose of teaching medical science, theoretically and practically, and gospel missionary work. *It is not to be either a Seventh-day Adventist or a Methodist or a Baptist, or any other sectarian school, but a Christian medical college—a missionary medical college to which all Christian men and Christian women who are ready to devote their lives to Christian work will be admitted.*"—*Medical Missionary*, October, 1895. (Italics supplied.) (Quoted in *The Story of Our Health Message*, pp. 294, 295.)

The next year a shift was made in the name of the denomination's medical organization from the "Seventh-day Adventist Medical Missionary and Benevolent Association" to "International Medical Missionary and Benevolent Association." This was done under the pretext of accommodating the name to the expanding work of the church, but the real reason for the change was disclosed two years later when Dr. Kellogg, explaining the work of this association, stated:

"The International Medical Missionary and Benevolent Association is a unique organization in the fact that it is, as far as we know at least, the only association which has undertaken to organize and carry forward medical and philanthropic work *independent of any sectarian or denominational control*, in home and foreign lands."—*Medical Missionary*, January, 1898. (Italics supplied.) (*The Story of Our Health Message*, p. 293.)

Undenominational and Unsectarian

This he elaborated on some months later by stating that the agents of the Medical Missionary and Benevolent Association attending a conference were "here as Christians, and not as Seventh-day Adventists," and he emphasized that "they were not here 'for the purpose of presenting anything that is peculiarly Seventh-day Adventist in doctrine.' In other words, he stated that this was 'simply the undenominational side of the work

* The several articles of this series deal with a highly important topic, one that should be understood by all our members—our responsibility to the cities. To obtain a fair and proper perspective, the reader should keep in mind the total picture as set forth in the four articles of the series and in the editorial, "Adventist Ministry to the Disadvantaged," which appeared in the Nov. 5 issue of the REVIEW.—EDS.

which Seventh-day Adventists have to do in the world.'"—*Medical Missionary Conference Bulletin*, May, 1899, Extra. (*The Story of Our Health Message*, p. 293.)

This redirection was worked into the new charter for the Battle Creek Sanitarium that became effective in 1898. With full confidence in Dr. Kellogg, church leaders asked him to draw up the papers for the new charter. In the document it was stated that the institution was to engage in the performance of work of "an undenominational, unsectarian, humanitarian, and philanthropic nature," and it was further declared that all of its work and acts were to be "undenominational and unsectarian, and purely charitable, benevolent, Christian, and philanthropic" (*The Story of Our Health Message*, p. 327).

This shift of emphasis which was introduced almost imperceptibly into the medical work of the denomination did not go unnoticed by God. The matter was opened up to Ellen White in vision, and on December 1, 1895, just two months to the day from the opening of the American Medical Missionary College she, from Tasmania, wrote Dr. Kellogg a letter, a portion of which was published in later years in *Testimonies for the Church*:

"Every institution that bears the name of Seventh-day Adventist is to be to the world as was Joseph in Egypt, and as were Daniel and his fellows in Babylon. . . . Today the remnant people of God are to glorify His name by proclaiming the last message of warning, the last invitation to the marriage supper of the Lamb."—*Testimonies*, vol. 8, p. 153.

She reminded the doctor that he was to be "a representative of the truth for this time," and she urged him to "keep close to the Great Teacher" (*ibid.*). Then she presented a striking symbolic representation of Dr. Kellogg's danger:

"I saw you holding up the banner on which are written the words: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12. Several men, some of them those with whom you are connected in the sanitarium, were presenting to you a banner on which was a different inscription. *You were letting go the banner of Seventh-day Adventists, and were reaching out to grasp the banner presented to you.*"

"I was instructed that you and your fellow laborers were in danger of hiding the principles of our faith in order to obtain large patronage."

"There must be no covering up

of any phase of our message. The truth for this time must be given to the souls ready to perish. . . . The precious gospel is to be presented to them, not in a weak diluted style, but in strong, warm accents. As it is made plain that godliness is necessary to salvation, *the peculiarities of our faith will appear, distinguishing us from the world.* But no tirade is to be made against the doctrines held by others."—*Ibid.*, pp. 153-156. (Italics supplied.)

No Concealment

And as to the newly started medical school, it was to be distinctively Seventh-day Adventist. Of this she wrote in 1899:

"In the studies given, there should be no concealment of *one principle of Bible truth.* If admitting to your classes those not of our faith will lead to silence on the *great themes that concern our present and eternal good,*—themes that should ever be kept before the mind,—*let them not be admitted.* In no case is principle to be sacrificed or *the peculiar characteristics of our faith hidden* in order to

add outside students to our classes."—*Ibid.*, pp. 156, 157. (Italics supplied.)

The admonition fell on deaf ears. Dr. Kellogg was so enamored with nondenominational medical missionary work of which he was to be the head that he spurned these warning words of counsel. This made it easier to spurn most earnest counsels on other points.

The outcome of this shift of emphasis on the Battle Creek Sanitarium and its relation to the Seventh-day Adventist Church, which brought the institution into being, is ably described by D. E. Robinson in his currently available *The Story of Our Health Message*. We have recounted the facts given above because they have a major bearing on the shift of emphasis of Seventh-day Adventist "city mission" work particularly in Chicago in the late 1890's. An understanding of the background of Dr. Kellogg's change in objectives is essential to a correct understanding and proper application of the Spirit of Prophecy counsels in the years 1899, 1900, and 1901.

FOR THE YOUNGER SET

The Puppy That Would Not Mind

By INEZ BRASIER

PETE was a round and fat brown puppy. He lived with his mother and brother and sister in their own doggy house in Mr. Green's garage. Pete played in his house with his brother and sister.

One day his mother said, "Woof, woof. Come with me. It's time you played in the garage."

Pete's brother and sister scrambled outside their house to play. But not Pete! He lay down by his mother.

"Woof, woof," she said again, and pushed him with her nose. "You must play in the garage."

But Pete crawled to the back of their doggy house.

The next day his mother said, "Woof! You must play in the green grass by the garage."

His brother and sister tumbled over each other to get out of their house. They went to the garage door. They looked all around at the green grass. They wiggled their noses just as their mother did. Then they played in the green grass. They played until they were tired, then they lay down side by side and slept.

But Pete did not go where mother told him to go. He crawled to the back of their house. This time his mother picked him up in her mouth. She carried him outdoors. She shook him. Then she said, "Woof! You must play in the green grass too."

Pete just sat still by his brother and his sister. His mother went back in the

garage, so Pete could not see her. Then Pete ran up the path to Mr. Green's house as fast as his wobbly legs would go.

Mr. Green saw Pete. "Scoot! Go away! Your house is in the garage."

Pete went back to the garage. He did not play with his brother and sister. He went to the barnyard. And that was the one place his mother had told him not to go.

But Pete did not mind his mother. He went to the barnyard anyway. He looked at the cows in the barnyard. They were the biggest things he had ever seen. He smelled the big cows' noses. He barked his little puppy bark.

"Mmmoo!" the big cows said. "You go home where you belong."

Pete did not want to go home. He ran to the little calves. He smelled their noses.

The big old cows did not like that one little bit. They stood all around Pete. They looked at him with their big eyes. And they all talked in their big cow voices. And they said, "Moo! Moo! You go home. We don't want you here with our children. MOO!"

Pete was scared. He ran under the big cows. He ran across the green grass. He ran over his brother and sister. He ran through the garage right into his very own house. And he lay down and shut his eyes tight.

After that when mother said, "Woof! You play here by the garage," Pete did. He did not run away again.

In the summer of 1892 a guest at the Battle Creek Sanitarium offered to pay for the services of a missionary nurse from the sanitarium if one could be provided to work among the poorer classes in Chicago. In response Emily Schramm was dispatched to Chicago to work under the auspices of the Visiting Nurses' Association. As Miss Schramm reported on her work to her nursing friends at the sanitarium, others wanted to join her in the city, each giving several weeks of their time to visiting and helping the poor. Their fellow nurses and the sanitarium provided means to meet their expenses.

On June 25, 1893, facilities in Chicago were opened, featuring a dispensary, a bathroom, a laundry, an evening school for the Chinese, and a nursing bureau (*The Story of Our Health Message*, p. 277).

In April, 1895, Dr. Kellogg reported to Mrs. White, then in Australia, on the missionary activity that he and the Battle Creek Sanitarium were fostering in Chicago. Ever compassionate and eager to see the medical missionary work perform an effective ministry, she responded:

"In your letter of April 18 you speak of the work that is being done in Chicago. I am in full sympathy with the work that is being done there. I believe in helping along every line in which it is possible to help, following in the steps of Christ."—Ellen G. White letter 43, 1895 (written June 14, 1895).

Rapid Institutional Development

The expanding work started by the dispensary provided a logical center for the clinical phase of the American Medical Missionary College, which opened in 1895. In 1896 a workingmen's home was established. Here were sleeping quarters for between 300 and 400 men. The price was ten cents a night including the evening meal. In one year, night lodging was provided for 70,000 men, free bath and laundry privileges were enjoyed by 35,000, and 600,000 penny meals were served.

The next step in the rapidly developing mission work in Chicago was a maternity home for unwed mothers and a home for prostitutes who wanted to change their life program.

Soon there were eight institutions carrying on 25 distinct lines of work and employing 200 persons in the various activities (*The Life Boat* XII, No. 9, September, 1909, p. 258).

Although Dr. Kellogg emphasized the Chicago program as being undenominational, this must not be understood to mean that the work was Christless. At appropriate opportunities steps were taken to lead men

and women to accept Christ. On their return to Battle Creek, Dr. Kellogg and his associates frequently reported on one, two, or three "conversions" from the downtrodden, the outcasts, the harlots, and the drunkards at meetings held in connection with the various lines of missionary work done in the city.

But there are scant reports of these people being led to accept the testing truths of the third angel's message and the doctrinal teachings of the Seventh-day Adventist Church. We search in vain for reports of baptisms and appreciable accessions to our Seventh-day Adventist churches in Chicago or the starting of new churches as in the preceding decade of the distinctive Adventist "city mission."

An Involved and Delicate Situation

The Chicago interests drew ever more heavily on Dr. Kellogg's time and strength, depriving the Battle Creek Sanitarium of his presence and calm supervision. While the Chicago work was supported in part by money from non-Adventist sources, yet it drew heavily upon funds that otherwise could have been channeled into lines of work more promising in soul winning. The whole situation became particularly involved and delicate.

Ellen White saw two problems developing. On one hand she saw that the Battle Creek church members and our Seventh-day Adventist churches generally were not sufficiently involved in a work for the unfortunate and the outcasts, but were seemingly leaving it for Dr. Kellogg and his associates to accomplish. She recognized the vital importance of each church member becoming involved in meeting local needs.

On the other hand she recognized that a good work, begun under the commendation of the Lord, can swerve almost imperceptibly from its original purpose and cease to be the effective agency that God intended it to be, and still continue as a large and exciting operation.

These Things I Prize

By CARL MCCREERY

These are things I prize

And hold of dearest worth:

Light of sapphire skies,

Peace of the silent hills,

Shelter of forest, comforts of the grass,

Music of birds, murmurs of little rills,

Shadow of clouds that swiftly pass,

And after showers,

The smell of flowers

And of the good brown earth.

So it was with the work in Chicago.

In a message written early in 1899, to be read at General Conference session, Ellen White warned:

"As the work advances, dangers arise that need to be guarded against. As new enterprises are entered upon, there is a tendency to make some one line all-absorbing; that which should have the first place becomes a secondary consideration. The church needs fresh power and vitality, but there is great danger of taking on new lines of work that will waste their energies instead of bringing life into the church."—*The Daily Bulletin of the General Conference*, March 2, 1899, p. 128.

More specifically, she stated:

"Of late a great interest has been aroused for the poor and outcast classes; a great work has been entered upon for the uplifting of the fallen and degraded. This in itself is a good work. We should ever have the spirit of Christ, and we are to do the same class of work that He did for suffering humanity. . . .

"I have had instruction from God that there is danger of planning for the outcasts in a way which will lead to spasmodic and excitable movements. These will produce no real beneficial results. A class will be encouraged to do a kind of work which will amount to the least in strengthening all parts of the work by harmonious action.

"The gospel invitation is to be given to the rich and the poor, the high and the low, and we must devise means for carrying the truth into new places, and to all classes of people. The Lord bids us, Go out into the highways and hedges, and compel them to come in, that My house may be filled. He says: Begin in the highways; thoroughly work the highways [the upper classes]; prepare a company who in unity with you can go forth to do the very work that Christ did in seeking and saving the lost. . . .

"The work for the poor classes has no limit. *It can never be got through with, and it must be treated as a part of the great whole.* To give our first attention to this work, while there are vast portions of the Lord's vineyard open to culture and yet untouched, is to begin in the wrong place. As the right arm is to the body, so is the medical missionary work to the third angel's message. But the right arm is not to become the whole body. The work of seeking the outcasts is important, but it is not to become the great burden of our mission."—*Ibid.* (Republished in *Medical Ministry*, pp. 311, 312.)

Not a few communications relating to this matter, ever urging a

balance in the work Seventh-day Adventists were called to do, were sent to church leaders between 1899 and 1901. A letter addressed to Dr. J. H. Kellogg, written from Australia, November 10, 1900, illustrates Ellen White's concern [the essential portions of this letter appear below].

The distinctive character of the work of Seventh-day Adventists, their goals and message, were in danger of being smothered in two ways. The plain message of impending judgment and of the quality of life required of those who would be safe to save in the judgment was being

muted in the desire to avoid offense. In addition, the relatively meager resources of the Adventist Church were being diverted from the larger obligations by the enthusiasm of those who led out in the work for city slums and the underprivileged. ♦♦ (Next Week: "Strategy of Diversion")

A Letter From Ellen White to J. H. Kellogg

Maitland, New South Wales
Australia
November 10, 1899

Dr. J. H. Kellogg

DEAR BROTHER KELLOGG:

. . . I have been shown that you are in danger, in great peril, of becoming just what the enemy desires you to be,—unbalanced in mind. It is not pleasant for me to speak of this by letter, but the Lord has used me to do this work, and I dare not keep silent. If I did, I should be as one who saw your danger, and lifted not up his voice to warn you.

Light has been given me that you have carried so-called medical missionary work altogether too far. For a long time warnings and cautions have been sent to you. You have made this work not the arm, but the body. God has instructed me that the work you have set yourself to do is not the work He has given you to do. . . .

When you dipped so deeply into work in the slums, to lift up the most degraded, you were not gathering with Christ as you supposed. To you was given the special work of standing at your post of duty in the Sanitarium, as its manager, in connection with God's appointed agencies. But you took so many responsibilities upon yourself that it was as though one man's brain, and that your own, was brain for all the others. If your course was questioned, you did not receive the criticism offered, till finally no one dared to say, "Why do ye so?" Their silence has been registered in heaven as unfaithfulness. Many have viewed matters in the same light in which you have viewed them.

In the past I have not dared to hold my peace, and all I can do now is to enforce what I have already said to you. I know that you may class me with your enemies because I tell you the truth. This truth may conflict with your ideas, but nevertheless, *it is the truth*. The principles upon which you are working will not stand the test. The Lord does not call upon you to create interests which will not show the best results or accomplish the work that is to be done in proclaiming the last message of mercy to a deceived, perishing world. The Lord would not have any enterprise started which would not be for the healthfulness and solidity of the work which is to perfect a people to prepare the way of the Lord.

The Lord has not led you to take upon yourself such large responsibilities. I was made to understand that all available resources had been drawn upon to sustain the many interests you have set in operation. This hinders the advancement of the work. When accomplished, the work you have started would not have the best results, if carried forward in the way in which it is being carried. Had a portion of the means thus used been used in holding camp meetings, in lifting the banner of truth, in educating workers in regard to carrying on the work after the camp meetings, God would have been glorified.* We are following the direction of God as to how the work shall be done. . . .

Your students are not receiving an all-round education.

The minds of men and women must be disciplined in such a way that they can carry forward the work solidly. The work in *all parts of the Lord's vineyard is to be built up*. In every gathering of our people there should be those who can plan and devise how to build up the work upon a sure foundation.

The enemy has been working and will continue to work to take advantage of circumstances. Thus he tried to create an emotional experience. He has tried to bring about a condition of things which would lead men to belittle the ministers of the gospel and criticize their work. This has already been done. A wild spirit of speculation and adventure will hurt the very work which should be regarded as most sacred.

The work done for outcasts may be so managed that it will not bear the very best aspect. Unless those rescued are taught that sin is the transgression of the law, unless they are educated to know what is truth, what will the work done for them amount to? It will be work done with very little result. . . .

Some of the work that has been done is represented as being like men rolling large stones up a hill with great effort. When nearly at the top of the hill, the stones rolled again to the bottom. The men only succeeded in taking a few to the top. In the work done for the degraded,—what effort it has taken to reach them, what expense, and then to lead them to stand against appetite and base passions! Is this work to be permitted to swallow up all the workers and all the money needed to sustain the various branches of the work of the cause of God? I answer, No.

Camp meetings are to be held; not one mammoth camp meeting, but smaller camp meetings in different localities. After the camp meeting is over, let a house be hired for the accommodation of the workers, and let these workers go out among the people and ascertain who are willing to take their position on the Lord's side. One thing is certain: We have a work to do similar to the work done in the early history of the message. This work we are trying to carry forward in this country [Australia].

But the Lord does not give us direction to erect buildings for the care of babies, although this is a good work. But it is not the work for the present time. Let the world do all it will in this line. Our time and means must be invested in a different line of work. We are to carry the last message of mercy in the very best way to reach those in the churches who are hungering and praying for light. . . .

We are to give to the people the warnings contained in Revelation. But many workers are engaged in a line of work that is disqualifying them to preach the word, and do the very work God has appointed them to do. The truth in regard to the Sabbath of the Lord is to be proclaimed. The seventh day is to be shown to be the seal of the living God. People are to be shown what they may expect from the papal power. The time has come when the Protestant churches are reaching out to grasp the hand of the power that has made void the law of God. . . . [Here follows lengthy quotations from Revelation 18 and brief comments.]

This is the message Satan would have silenced. . . . Shall this message be considered an inferior matter?

I am commissioned to speak to all those who are engaged as physicians in our institutions. A reformation is required in regard to the management of these institutions. They are not to be conducted as the world would conduct them. . . .

The work done in our medical institutions is to correspond with the words, "Medical missionary work." We do not want the Lord to think ill of us because we misrepresent the work of Christ. God has not given us permission to do a work which will not bear the investigation of the judgment.—Letter 232, 1899. (Emphasis supplied by Ellen G. White.)

* NOTE: The type of work called for here is that of the evangelistic camp meeting which after a convocation of the church for a week or ten days was merged into a continuing series of meetings and fruitful house-to-house work often culminating in the city mission described in article 1 of this series.

\$100.00 for a Cadillac

By CECIL C. SHROCK

THERE are four reasons for purchasing or owning anything: need, intrinsic value, expediency or immediacy, and desire.

We purchase certain things because we need what we purchase more than we need the money with which they are purchased. Since I cannot eat money, when I get hungry enough, I will trade the metal or paper in my pocket for food that I can eat. I need protection from the rain and cold, both in the form of clothing and shelter. I will exchange money for these basic needs.

Some things we purchase because "it is a good buy." We believe the intrinsic or exchangeable value of what we obtain is greater than what we pay for it. I would pay \$100 for a good Cadillac even if I was short of funds and had no need whatever of another car, because I could resell the Cadillac and get more for it than I paid. In this sense, the Cadillac is a medium of exchange and hence another form of money or stored value.

We spend money because of circumstances. If I am walking home and it begins to rain I may take a bus. I may buy an extra shirt, although I have enough at home, because I am delayed on a trip. In the interest of public relations I may give a reasonable

amount of money into an office collection, although I have no real personal interest in the project. These could all be called expenditures of expediency or conditions of immediate circumstances.

Then there are things we purchase just because we want them. We do not need them, we cannot resell them to recover our investment, and there is no immediate reason for purchasing except that of opportunity. This is sometimes called impulse buying.

Let's study motivations for buying a little more deeply. Let's take need for instance. Is it absolute or relative? I may need gloves. I intend to buy a pair at the first opportunity. But if the price is too high at the first store, or if I cannot find the kind I want, I may wait through several opportunities, even through a number of days. How long I wait depends upon how uncomfortable I am. The colder I get, the more I would compromise on purchase conditions until, if life became dependent upon added warmth, I might pay an exorbitant price and take a style or quality I would not under other more normal circumstances consider.

Or let us take food for an example. Food is a need. In our selections we may consider palatability, nourish-

ment, and economy. Yet let us consider how the immediate conditions can change relative values. War, famine, or even a breakdown in the economy of the country may change our entire viewpoint. The prodigal son was brought to the point where he would have gladly eaten corn husks because of gnawing hunger.

Desire Conditions Need

On the other hand, desire may condition need. We may think we need food but purchase unwholesome products less nourishing and more expensive than other foods. To impress guests we may set a far more attractive table than necessity, economy, or even good health requires.

So we see that need, our first reason for purchase, is often established not only by the absolute but by immediacy or desire.

Next, let's take investment. Provided there was no dishonesty involved and the papers were good, that Cadillac deal would seem to be foolproof. Yet, honestly, would pride be entirely absent? I wanted that Cadillac. Investment—yes. But in the meantime, on the road or sitting in the yard, such a vehicle would not decrease the respect of the neighbors for me. In other words, desire was not en-

tirely absent. If I had had enough money, I would have owned one before. Conditions of immediacy have made possible the manifestation of desire. If you want to prove this thought, compare your reaction to the offer of the Cadillac to an equal value investment in scrap iron or slum buildings. A banker purely concerned with investment might say Yes. What about you?

Consider further this problem of immediacy. Circumstances can affect purchases irrespective of intrinsic or investment values. Suppose I had only \$100. I was out of groceries and it was two weeks until payday. Or suppose a mortgage payment was due. If I used the \$100 to buy the Cadillac I could lose my home. Neither the lack of food nor the alternate greater investment in my home would have any relationship to, or effect upon, the ratio of \$100 to the intrinsic value of the Cadillac. And yet you will admit it would condition my thinking.

It would seem, then, that both need and intrinsic value investment are

largely relative and subject to the two remaining and only ultimately real motivations for purchase—immediacy and desire—and the changing conditions of life and what you really want.

The Higher Motivation

What do we really desire? The desires of this world are "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). The things of the Spirit are "love, joy, peace, longsuffering, gentleness, goodness, faith," the perfection of our own characters and service to, and the salvation of, others. Do we place these things first in our hearts, and in the expenditure of our time and money?

If we do, we have nothing to fear. "All things work together for good" (Rom. 8:28). No emergencies or immediate conditions can come for which Christ has not made provision. Our God will supply all our needs. If our desires are set on the things of God, our daily experiences are controlled by His providence.

We may fool others all the time; we

may fool ourselves part of the time; but we fool God none of the time. Every purchase we make indicates the condition of our own hearts. Do we reflect pride, extravagance, lusts; or do we demonstrate the belief that all we have belongs to God to be used as His Spirit directs? Of course we will buy food. We will buy clothing. We will provide a home, but in its selection we should remember Jesus, who had not where to lay His head. We should remember, too, that today millions are homeless. We will be benevolent, knowing it is more blessed to give than to receive.

It is safe to say that considerations such as these should permeate also every other aspect of our lives. We will not so deny ourselves unless we also take up our cross and follow Him.

And what about investment? This is the best of all. We lay up our treasure where neither rust nor thief can destroy, where throughout eternity we shall receive our dividends.

It all depends upon what we really want most. ♦♦

Especially FOR MEN

By Roland R. Hegstad

IT'S A MAN'S WORLD—2

Was the Lord trying to tell us something when He appointed a "weaker vessel"—a woman—to herald a great prophetic movement? The answer, according to female trespassers on this column is an emphatic Yes. The message: Never underestimate the power of a woman.

It seems to me that another conclusion is more logical: Never underestimate the power of the Lord, who was able to use *even a woman* to accomplish His objectives (after two men had refused the assignment). But this conclusion, it might be pointed out, is based on a man's logic. And even that logic concedes the need of new attitudes and practices, in the church and out.

The generally accepted nineteenth-century estimate of women in relationship to men was well stated by Catherine Beecher: "Heaven has appointed to one sex the superior, and to the other the subordinate station, and this without any reference to the character or conduct of either. It is therefore as much for the dignity as it is for the interest of females, in all respects to conform to the duties of this relation."

Even then there were men to point out the irony. In *The Subjection of Women* John Stuart Mill wrote of the hypocrisy of a male-dominated culture in

which women "are declared to be better than men; an empty compliment which must provoke a bitter smile from every woman of spirit, since there is no other situation in life in which it is the established order, and considered quite natural and suitable, that the better should obey the worse. . . ."

Today, for better or for worse, times are changing. On August 10, after 47 years of feminine agitation, the House of Representatives passed a proposed amendment pledging that "equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex." To become effective, however, the amendment must be passed by the Senate and then ratified by three fourths of the States.

Chief complaints of today's women can be surmised from two objectives of the Lib movement: 1. equal opportunity for jobs and advancement; 2. equal pay for equal work.

In 1968 the median wage for a man in the United States was \$7,664; for a woman, \$4,456. Even when qualified, women are often passed over for the better-paying jobs. And in almost every occupation they are paid less than a man for doing the same work. For example, women chemists earn a median salary of \$9,000; male counterparts make \$13,200.

If letters to this column reflect the thinking of Adventist women, the church, too, is a man's world.

"How would you feel to be chosen for a job because you're fatter or fairer or cheaper?" asks one capable young lady. "Lucky? Yes. Inferior? Perhaps. Infuri-

ated? Why not? The attitude the church seems to take is, If you're going to pay a woman just as much as a man, then why not hire a man in the first place?"

Writes another: "I submit that the Government one of these days will enact a constitutional amendment which says there shall be no discrimination for jobs or pay, et cetera, on the basis of sex. Why must the church wait to get around to human rights only when the Government forces it upon them?"

A church administrator explains that the women are probably referring in part to allowing extra pay for heads of families.

"These get more than employees not responsible for a family," he explains. "As a consequence, many men then do draw more pay than single ladies doing the same job. But a woman who is the head of a family—a widow, for example—draws the same amount as a married man and more than a single man in the same job. Thus the discrimination is not based on sex."

Some women employed by the church feel that only menial jobs are open to them; they do not have equal opportunity based on ability.

Whatever Mrs. White's commission means about equal rights for both sexes, Women's Lib is on the march. The "good old days" of male dominance are giving way to the delightful days of the emancipated female. A red and blue balloon affixed to a secretary's office door just down the hall has the message boldly lettered on it: "Women Are on the Way Up."

"WHAT'S WRONG? EVERYTHING"

Picking up the October 5 *Washington Post*, we found our attention captured by the front-page headline, "What's Wrong? Everything." Staff writers for the paper had conducted a nationwide survey to ascertain the attitude of American voters and, as a result, had assembled a sober list of things Americans find wrong with their country.

It is not our purpose to pursue this doleful subject. We would simply warn that it is easy to get caught up in the current wave of pessimism, to lose heart, and to feel that nothing is right anymore. Young people are especially vulnerable to the barrage of pessimism that pours from the public media.

We are reminded of the simple philosophic lines: "Two men looked out from the prison bars; The one saw mud, the other stars."

Many lustrous stars still shine upon our benighted earth. Why should we be so intently gazing at the mud that we completely forget their loveliness? A candid look at the total picture must lead to the admission that there are still many beautiful things in this world.

What concerns us particularly is the fact that sometimes this pessimism is directed toward the church. To the question "What's wrong with the church?" some, we fear, would chime out, "Everything." This is a tragic evaluation.

Have we forgotten that the church is the bride of Christ? How would we husbands react to constant criticism of our wives? How would we like to hear critics declare that "everything's wrong" with them? How does Christ feel toward those who unabashedly criticize His bride?

Perhaps a hint as to how He feels may be gleaned from the following: "Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing *so offends God* as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*Testimonies*, vol. 6, p. 42. (Italics supplied.)

D. F. N.

How Near Is Near?—3

AMIDST WORLDLY OPTIMISM ADVENT IS TO BE PROCLAIMED

In common with Christians of every generation since Jesus ascended to heaven, Seventh-day Adventists have used Matthew 24 and parallel texts as prophetic evidence that Jesus would come in their day. Each generation has seen its measure of wars, physical upheavals, and general wickedness. But Seventh-day Adventists have preached with perhaps unparalleled conviction since the beginning of their movement that Jesus is due to return within their lifetime. Why?

For two primary reasons:

1. Bible prophecy foretold a worldwide movement beginning in the 1840's that would proclaim God's last message of mercy in the days just preceding His return.

2. The inspired writings of Ellen White, in confirming these Biblical predictions and assisting in their interpretation, give impetus and direction to those committed to the proclamation of the Advent.

Seventh-day Adventists not only believe that Jesus could have returned during the lifetime of those who proclaimed His return in 1844, but they believe that

there has been an unnecessary delay. The responsibility for the delay rests not on God—God has not changed His purposes (as discussed in previous weeks); the church, however, has not fulfilled those conditions that achieve God's purpose—it has not developed the quality of character for which He is waiting.

In Matthew 24 and 25, Jesus gives His answer to the question, "What shall be the sign of thy coming, and of the end of the world?" As developed in previous weeks, Jesus here amplified His own concept (Mark 4) of the conditional harvest, that God will wait for the maturity of the seed He has planted on earth (see *Christ's Object Lessons*, pp. 62-69).

As Jesus makes clear, not all His seed will mature. Some will never take root, others will be choked out with the cares of the world. Further, there will be persons who never accepted Christ's invitation, and their full-grown characteristics are compared to the growth of tares. But a harvest there will be. The universe, as well as this world, will see the maturity of the gospel seed as exhibited in the maturity of Christlike persons living during the stress of the last days. Also on display will be the full-grown products of evil thoughts and actions exhibited in those persons symbolized by the tares. This harvest principle is adequate reason to explain why it is impossible for men to determine precisely, through prophetic outlines or world conditions, the day or year when Jesus is to return.

Warning Against Wrong Emphasis

In the first part of His answer He warns against the wrong principle by which many would attempt to figure out the time of His Advent. As James White, long-time REVIEW editor, emphasized, the conditions of the world—political, social, economic—are not the only signs of the end of the world. In fact, "the end is not yet. . . . All this is but the beginning" (Matt. 24:6-8, R.S.V.). Nevertheless, such calculations have been made in all ages since the ascension with the conclusion that matters could not become any worse than the calculator's own generation and that the Advent was imminent. But Jesus said that the church should expect these earthly troubles until the end of time. The world will not become better and better as so many men have hoped and taught.

To place undue emphasis, however, on world conditions, which are always in distress, as the chief signs of the end of the world would be similar to a farmer's saying, "My combine is oiled, so it's time to harvest the wheat." Or, "Because the sky is dark and troubled, I should pick my corn." He might want to pick his corn, but it may not be ripe—he must wait.

The conditions of the world prior to the close of probation will probably give the last generation no more direct warning than the conditions of the world prior to the Flood encouraged Noah's hearers to join him in the ark. "As were the days of Noah, so will be the coming of the Son of man. For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man" (Matt. 24:37-39, R.S.V.). "Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were" (2 Peter 3:4, R.S.V.).

Ellen White noted also that world conditions prior to the unprecedented time of trouble may not seem, to the uncommitted worldling, sufficiently dreadful to

cause them to hasten in repentance. After living through decades of unprecedented global horror, teetering for years on the brink of nuclear disaster, numb with statistics describing millions who live on a starvation level, or the specter of pollution disasters, more of the same seems further to anesthetize the sensibilities of most people. In fact, prospects of a peaceful, pleasant world may be more promising for those living just before the close of probation than at any other time in world history. If the world appears on the brink of removing physical diseases, pollution problems, hunger and poverty, as well as establishing an unprecedented world peace federation, will not dire warnings of the end of the world seem as unreal and unbelievable as the words of lonely Noah as he implored his neighbors to enter the ark? As far as observable data is concerned, and with the numbness that comes after a half century of unrelenting tensions and distress, the man of the world may think of good reasons to discount the warnings of Seventh-day Adventists.

"Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, 'and they shall not escape.'"—*The Great Controversy*, p. 38.

In this time of unparalleled human achievement and worldly optimism (that somehow man will solve his problems, by the time he reaches the brink), what is the role of the faithful Seventh-day Adventist? Jesus asked the same question: "Who then is the faithful and wise servant, whom his master has set over his household?" His answer will be discussed next week.

H. E. D.

IS LOVE OPEN-ENDED?

"Sex outside of marriage is perfectly all right if it is practiced in love, and nobody is hurt," says a minister.

A homosexual defends his practice by saying, "As far as Christ is concerned, love in any form is permissible."

A popularizer of situation ethics teaches that one should be willing to cheat, lie, steal, even murder, if "love" requires it.

It is one of the ironic contradictions of this mixed-up decade that one of the declared goals of some of the apostles of destruction, hate, and anarchy is love. One young militant is quoted as saying: "We have to tear the whole structure down, so that we can build a new society, in which there will be no wars, no racism, and people will love each other, instead of hating each other."

This adds up to one conclusion: That, in the opinion of some people—without doubt the numbers are growing—love is an open-ended thing. There is no limit in any direction to which love may not go. Whatever is done "in love" is all right, whether or not it is in accord with the laws of God or man. Love, they feel, is a law unto itself.

Clearly, the word *love* is greatly misused today. It is employed to give the impression that the concept is big and idealistic and noble (which it is). But in its application it is made to be cheap, condoning, indulgent. Which it is not. Not a few of those who preach love, practice hate. They make love synonymous with lust and selfishness, and a companion of avarice, revenge, and bias. They use it as a slogan for absolute, unlicensed freedom.

And love—God's love—does indeed bring freedom. But the freedom it brings is *from* the very things with which it is combined by many. It liberates from selfishness and lust. It causes avarice, revenge, and bias to wither.

"Love, and do as you please," said Augustine, the great theologian of the fifth century. But did he mean by this to give license to the libertine? Certainly not! His meaning was that the nature of genuine love is such that its possessor—or the one it possesses—will obey God fully and naturally, and will spontaneously treat his neighbor as he himself would wish to be treated.

The following statement by Ellen G. White may be accepted as throwing light on Augustine's observation: "All true obedience comes from the heart [as a fruit of love]. . . . And if we consent, He [Christ] will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668. This is the place to which true love should eventually lead us. This is the height of freedom that the Christian may reach.

Until the Christian reaches the place where he does God's will instinctively, he will realize that love does place limitations upon him. It does this for the same reasons that a loving parent will place limitations upon his small child, which he will not place upon an older person. It is for the child's good.

It was for reasons such as this that God spoke in majesty from Sinai's fiery summit, "Thou shalt not . . ."

Might the Christian Be Influenced?

Is there a possibility that the Christian may be influenced by the trends we have been discussing? We believe there is, especially the younger Christian.

We all have to make contacts to a greater or lesser extent with our world, its habits, its outlooks, its patterns, its slogans, its symbols. We are all children of our age to some degree. And while the older Christian may not be greatly affected by the trends we have been discussing, the more youthful one will be to a much greater degree. The older Christian grew up in what was almost another culture. The values, the mores, the standards of his developing period were not those under which today's generation is maturing. There has been an amazing culture shift in a very few years.

We would not leave the impression that all of the changes are bad. We do not believe they are. And we heartily agree that love as a Christian virtue needs greatly to be emphasized. But there certainly have been unfortunate trends. And one is in the concept of love, as we have been discussing it.

Consequently, there could be a tendency on the part of some sincerely to feel that the demonstration of love—in some aspect of social activities, for example—somehow makes excusable the violation of some element of God's law, such as some aspect of Sabbathkeeping. And while we must ever keep in mind that "the sabbath was made for man, and not man for the sabbath," we must also bear in mind that God has set certain minimal strictures around Sabbathkeeping. These strictures are not intended to be legalistic. They are for our good, for His glory. They are to help us witness to others of our love for God and our obedience to Him. They are to help us in keeping wholly for Him time in which we might otherwise be in danger of mingling the secular with the sacred.

So while Christians have always been called upon to love all men, they must at the same time guard against any false conceptions of love that would in any way bring down that greatest of all virtues to the level of the situation ethics proponents.

T. A. D.

LETTERS

...to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

HEART-GRASPING COVER

I am thankful for the thousands of promises in God's Word. But for them, what hope would we have?

Ten and a half months ago I had a cerebral vascular accident—a trip through limbo. A trip not planned. No reservations made. A wait on a hospital bed in a busy hall. I had no desire to live, no tools for communication, no reason for locomotion. No hunger, no message, no waiting work to urge me to make it by eight o'clock or be late.

Then my husband came and stood by my bed. Such tragedy in his face, such love, such a gentle hand as he touched mine. How could I leave him? He still needed me. God knew my thoughts.

Then the doctor came, smiled encouragingly.

"You are going to get better." Then he was gone.

My pastor stood there when I opened my eyes again. He wore his beautiful cheering smile.

"I will pray for you." He did and quietly added, "You will get well." How did he know? Then he was gone. My husband was gone, too, and I drifted into a carefree sleep.

In April I realized I could not remember the words of the Lord's Prayer. I tried to think of the twenty-third psalm. It, too, was gone. Then the rainbow striped REVIEW cover, dated April 9, 1970, was brought from the mailbox to my bed. On it I read—"Our heavenly Father has a thousand ways to provide for us, of which we know nothing."—*The Desire of Ages*, p. 330.

The REVIEW layout artist will never, never know the thousands of readers who found this cover and quotation eye-catching, heart-grasping, and hope-holding.

Thank you! Thank you! It is on my bedroom wall, read daily, the promise claimed, and a few of the "thousand ways" searched out.

After speech therapy, I again speak. After the walker and cane, I walk. Now I can even use this pen to make words on paper.

What if I hadn't kept up my REVIEW subscription? It is now meeting my 1970 needs. This one magazine subscription I will never cancel, although others go with retirement income limitations.

Poster-sized words and bright colors catch the old eyes. The hope-promise message is cherished in my heart.

GLENNA DERBY BARSTAD

Port Orchard, Washington

SUPER HEALTH SALESMAN

Your multimillionaire salesman of health, hope, happiness, and heaven ["I Am a Millionaire," Sept. 17] should be signed up as a salesman for *Life and Health* magazine.

Every Adventist should have this philosophy of C. L. Torrey, former treasurer of the General Conference, and pass it along to

his neighbors. Indeed, we are all rich in these assets, which are the ultimate treasures.

An excellent article on a positive subject in our leading church journal, and thanks to you and the author for bringing it to us.

J. DEWITT FOX, M.D.

Los Angeles, California

RADIO LOG HELPFUL

I don't know how many amateur radio operators will think to write their appreciation for the amateur radio log [Sept. 17]; however, many have relayed their gratitude to me and I personally want to thank you and the REVIEW for doing this for the amateur radio fraternity. It is our hope that in turn amateur radio can be a very useful hobby for many of God's people. In fact, we are now in the process of trying to develop an emergency organization to work with SAWS. The Lay Activities Department has been working with us on this.

We would like to have a supplement prepared for some time during November. Getting it out as quickly as we did, we were not able to make some of the necessary additions.

E. M. PETERSON

Takoma Park, Maryland

SILENT MAJORITY

For many years I have been one of the "silent majority" and have not taken time to express my appreciation. However, I thought the September 3 issue was exceptional in its content.

This year's General Conference numbers seemed especially interesting and gave an excellent coverage and picture of the conference to those who could not attend.

ELDEN B. SMITH

Shawnee Mission, Kansas

PRINCIPLES ARE TO BE LIVED

When we read articles on trivia, dress, and study of Greek [Sept. 17], our hearts responded with love to God for His instructions wherewith we should establish our principles. If by precept and example we obeyed these principles we would be a wonder to the world in love, in dress, and in health.

Why bother about what man says when God has spoken and also has provided us with detailed instructions through Ellen G. White such as no other people have ever had.

GEORGE B. MAGIE

Hemet, California

GIVING WITHOUT SACRIFICING

We appreciate your editorial "Motives Count Most" [Sept. 24].

When we heard last fall that the young people who raised over \$100 in Ingathering would receive as a reward a trip to a Mid-west version of Disney Land, immediately it came into our minds: What motivation are we placing before our children: love for self-gratification? or love for Christ? And we have been concerned at the increasing tendency among us to promote giving for a good cause by providing material rewards or other occasions for self-gratification, such as a pie, a white elephant, or a special supper. Such appeals to ulterior motives may come under

the indictment of securing means without sacrificing (see *Counsels on Stewardship*, p. 201).

Thank you for so aptly expressing our concerns in your editorial.

MR. AND MRS. LOUIS LAUREN

South West City, Missouri

SOLEMN CHALLENGE

The "Heart to Heart" message from our General Conference president [July 23] was the most solemn of any I've read outside the writings of Ellen G. White. Why are we here in the 70's?

If we, as a church, would only accept this challenge we could very well be home before the close of this decade.

Why not let go of this sinful world and finish the work now!

MR. AND MRS. WAYNE M. SCOTT

Cove, Oregon

IMPROVES WITH AGE

I have enjoyed the weekly visits from the REVIEW for well over 30 years now. And it seems to improve with the years. The articles lately have been especially timely.

MRS. CHARLIE SCHOLL

Winifred, South Dakota

I can keep silent no longer. I have been reading the REVIEW for nearly 50 years and I, too, love it. I am sure that all who faithfully read the REVIEW will not fall out by the wayside.

NELLIE ZIMOWSKE

Mio, Michigan

There is no magazine as wonderful as our REVIEW, which I have read most of my life, and which I look forward to eagerly every week. I am now 65, so it has been many years. I thank all who provide us with it.

EMMA SPRAGUE

Lancaster, Massachusetts

I have been in this message 47 years and almost all that time I have read the REVIEW and it gets better all the time. I do love the REVIEW. I don't see how anyone who is a Seventh-day Adventist could get along without it.

MRS. JAMES TAWE

Tulare, California

Many times I have felt inspired to write comments after reading our REVIEW, but the press of life causes many good intentions to fall by the wayside. Every REVIEW seems better than the last. Oh, that all our people would make the REVIEW a must, after the Scriptures and the Spirit of Prophecy.

MRS. FRANK KERTESZ

Sandy, Oregon

The REVIEW AND HERALD is the greatest! The comments in my church are positive. The youth read it more than they did before.

TOM KOPKO

Reading, Pennsylvania

The REVIEW looks great from cover to cover, and every page contains good food for modern SDA's.

ERNEST LLOYD

St. Helena, California



By JANE ALLEN

The Wider Circle



RICHARD EASTON

Kit Watts drives home a point while teaching the Sabbath school lesson. When the church customarily divides into smaller classes, several of the Wider Circle members generally teach the lesson.



BILL GARBER

According to Ellen White, music is as much a part of worship as is prayer. And the Wider Circle demonstrates that theory with individual numbers and group singing.

"We are one in the spirit"—that's our message. "They'll know we are Christians"—it's our theme song too.

We're the Wider Circle. Most of us are college graduates working in the Washington, D.C., area. We're editors, secretaries, public relations workers, teachers, and a number of us are GI's stationed here for a few months. Some of us are still working on college degrees. Also, we're all under 30!

When several of us talked about helping some of the small churches around Washington, Maryland, and Virginia, that was the beginning of the Wider Circle.

"We feel that we have a message for some of the Adventist churches—churches where perhaps no young people attend—where people think all youth are hung up on beads, drugs, and the mod, mod world."

The next step was to recruit more young people and plan a specific program. We started with a church program in which members of the Wider Circle took roles of Bible characters—twentieth-century style, of course. Chuck was the "rich young ruler," choosing not to give up his Cadillac and plush carpeted home; Pat's decision to give her meager savings to the Navajo Indians paralleled the Bible story of the widow's mite; Shirley lived a risqué life on the "wrong side of town" until a young man stopped by her house one day and asked for a glass of water; and Prodigal Sparky returned to his home after squandering his money in hippie settlements and on drugs. We have approximately ten such stories.

Then the question came up: Would any of the small churches want us? The public relations office of Columbia Union College gave us a lead for our first invitation, and it didn't take long before we received a second. Now we have to turn down many invitations



RICHARD EASTON

Rosemary Bradley and Pat Horning make a point in the Sabbath school lesson through participating in unrehearsed role-playing.

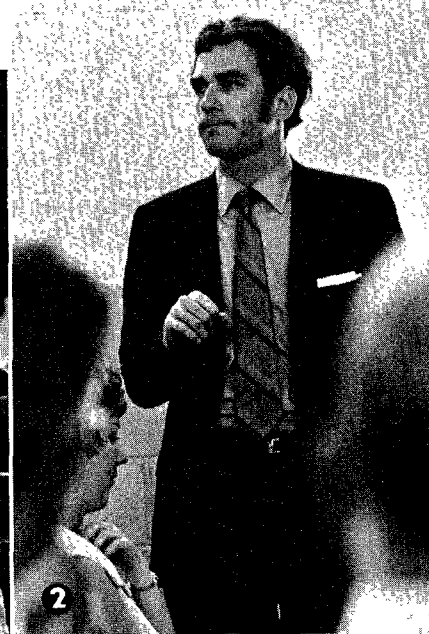
that we would like to accept. We present our program once each month so that we can still remain active in our own churches.

The invitations began to stretch to Sabbath school programs, youth services, weekend retreats, and even MV meetings. Although we are not structured to meet all of these requests, we have on occasion doubled our resources to fit the need. We are organized so that when we visit a church with the plan of presenting the worship service, we can also present a special feature of songs and prayers for Sabbath school, a global mission study, assist in the children's divisions, and teach Sabbath school classes.

What about the results? Invitations come so fast that it's a bit difficult to decide which ones we can accept. When we accept an invitation, it's usually based on the number of the group who will be available for the

BILL GARBER

1. Before each performance the Wider Circle members meet to discuss the specific needs of the host church. 2. Allan Steele, the group leader, stands in the congregation to tell a modern story of the good Samaritan. 3. The Wider Circle also thinks of the children. Ron Mays and Judy Peters provide music; others tell stories.



specific Sabbath, the distance to the church from Washington, D.C., and the part of the program for which we are to be responsible.

Perhaps the biggest evidence of success is the interest of the Wider Circle members in other evangelistic projects. We come to practice sessions with ideas of visiting hospitals during the week, or conducting a branch Sabbath school, visiting another Protestant church on Sunday, or even conducting a full-fledged evangelistic series. It's not because we have a surplus of spare time or that we're looking for things to keep us busy; we frankly have found our greatest thrill in showing people that "we are one in the spirit," that they might "know we are Christians." The Wider Circle widens when someone else finds his way to Jesus.



MATURITY OF CHARACTER RELEVANT TO YOUTH

I appreciate the emphasis in recent editorials and articles on the quality of character needed in the church before Jesus comes. With the lack of attainment of perfection, or maturity, being the cause of the delay of Christ's return, understandably it is a controversial topic.

It is because character will not be changed *then* that by His grace and His love we must be prepared *now*. This maturity of character which we seek to understand and attain is relevant to today's youth. I, still in the under-25 group, realize the restlessness of youth.

I appeal to other youth: Let this restlessness be turned to an unceasing seeking after the Holy Spirit, after the perfection of Jesus (*Christ's Object Lessons*, p. 69). If we seek Him, Jesus will reveal to each of us the things He wants to change or polish in our character. Give Him control, and He will guide your mind to holy thoughts. He wants to use your person as a medium to reveal the joy, modesty, and refinement of His love. And as He gains more and more control, He will have you spontaneously witnessing in words to anyone you meet.

I have not attained. But I challenge other youth to join me in giving God a chance to make our lives relevant to the present prob-

lem of perfecting a people so He can return.

BEVERLY FISHER SCHMIDT

Roberts, Wisconsin

SENSITIVITY TRAINING

Having recently completed two years on the staff of an Eastern college where sensitivity training was, indeed, the new gospel, I read Dr. Duffie's recent article with considerable interest.

If sensitivity training is based on "feelings," on the assumption that when inhibitions are torn away men will instinctively make the right decisions, then how can a Christian participate? And if our confidence is to be in the Lord, is it good to bare the soul, even within a circle of Christian friends?

MARY LOU PECKHAM

Gothenburg, Nebraska

I have read with interest Dr. David Duffie's article on sensitivity training, and I commend you for treating a contemporary social phenomenon that I believe requires critical examination. Although I agree with many of Dr. Duffie's points and especially with his plea for our behavioral scientists to assess the value of encounter groups and to exercise responsible, enlightened leadership, I wish to suggest that he could strengthen his argument (at least for me) by focusing

on issues rather than by attacking the significant thinkers behind the movement. Adventists may not feel that they can accept all of their thinking, but few would deny, I believe, the worth and validity of some portion of their scholarship.

ANDREA KRISTENSEN

San Gabriel, California

The article "Sensitivity Training: for Christians?" provides a generally conscientious, though admittedly brief, introduction to the "group phenomenon" and an apt warning against certain types of group psychotherapy. However, as a psychologist, I feel it is possible that the article's strictures could be misleading. Not all types of sensitivity training entail the excesses depicted, nor are all types of groups based on the philosophical ideas described. As with many other things, there are good and bad groups, and among the good, appropriate and inappropriate ones for certain individuals. Dr. Duffie, as a physician, would agree that while penicillin is often beneficial, some persons are allergic to it, and for them other types of treatment are appropriate. So with groups. For one interested in sensitivity training, the characteristics and qualifications of the group leader should be of particular importance.

RODNEY C. BRYANT

Woodbury, Tennessee



North Japan Mission businessmen's retreat was held at Hakone, Japan, September 4-6.

will benefit from having this information in inexpensive and readable form.

Discussion periods centered around such topics as implementation of the stewardship plan among our business people, better contacts for Christ in business life, and the need for a home for elderly and retired Adventists.

Brief News

JAPAN MISSIONARY COLLEGE

† Gary and Irene Herr from Andrews University are serving at Japan Missionary College as visiting instructors in English. Gary Herr, a graduate in psychology, and Irene Herr, a graduate in music, will serve on a student missionary basis.

† Senzo Nagakubo has enrolled at Duke University in North Carolina for graduate study leading to a Doctor's degree in Christianity and Culture.

† Dr. Lawrence Mobley, formerly chairman of the Loma Linda University Department of English, has assumed his new duties as chairman of the department of English at Japan Missionary College. At present he is studying the Japanese language and teaching some college classes. Mrs. Mobley, formerly assistant chairman of the Department of Associate Degree Nursing at Loma Linda University, is serving as secretary to the president of the college.

R. E. KLIMES, *President*

Adventist Businessmen in Japan Hold Retreat

By LOIS MAY WATTS

The North Japan Mission Businessmen's Association met for a spiritual retreat at the International Mansion among the hills of Hakone, Japan, September 4-6, 1970. The meeting was under the direction of Mitsuhiro Hayashi, lay activities secretary for the North Japan Mission.

Although the group has been meeting regularly in Tokyo for some time, this is the first time it had come together for a spiritual weekend retreat. Featured speakers during the weekend were C. B. Watts, Japan Union Mission president; Eiji Shibata, North Japan Mission president; and Akira Yamaji, lay activities secretary, Japan Union Mission.

During the time the group was together

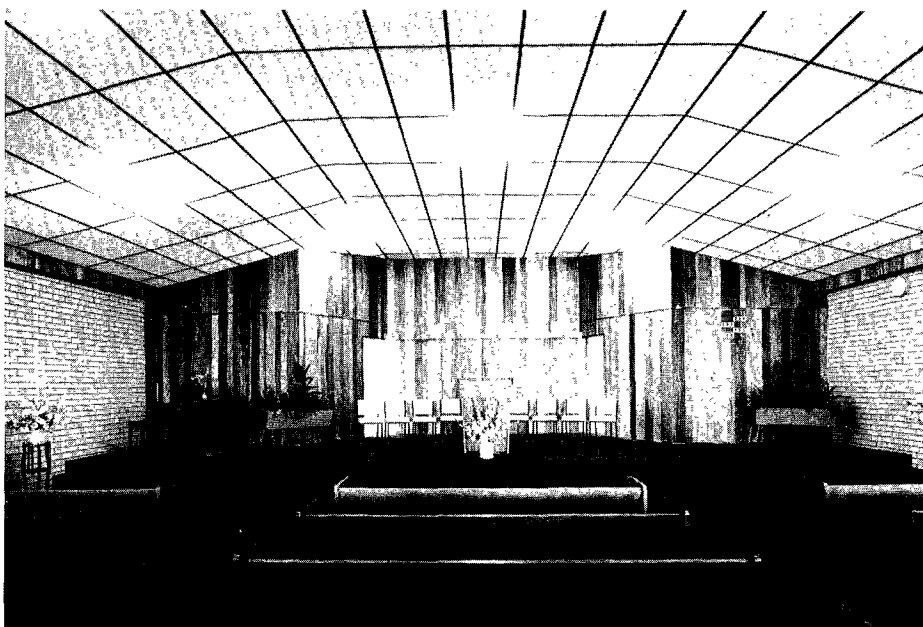
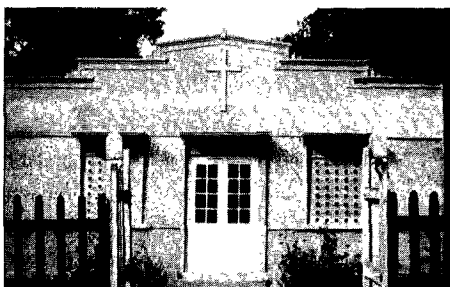
a manuscript digest of Ellen G. White's life and experiences was presented by Shigeharu Ito, a professional translator. This material was accepted by the group for publication soon. All church members

Burma Church Building Receives New Front

The Seventh-day Adventist church at Maymyo, where the Upper Burma Section headquarters is situated, was remodeled recently. The war surplus warehouse, in which our members have worshiped for nearly 20 years, has been given a new front.

PE YEE

*Secretary-Treasurer
Upper Burma Section*



Mackay, North Queensland, Church Dedicated

The new Mackay Central church was officially opened early in August. On the same day a groundbreaking ceremony was held for the proposed new North Mackay church.

Participating in the opening of the church were the mayor of Mackay and three members of the Legislative Assembly, in addition to W. J. Richards, Trans-Tasman Union president, and other workers.

M. M. STEWART

PR Secretary, North Queensland Conference

A Research Center Serves the Church

By W. J. HACKETT

General Vice-President, General Conference

FOR several years the General Conference, in cooperation with lay, business, and professional specialists, has been searching for the best approach to the utilization of research studies.

Seventh-day Adventist church leaders are always eager to develop greater effectiveness and efficiency. They have realized that new facilities and methods constantly

REPORT TO THE CHURCH

becoming available to business and industry can be utilized by the church. Many perplexing problems confront the church from day to day that demand considerable research in order to find answers based on

objective study and factual reasoning. The times in which we live require candid and in-depth study of our policies, methods, and programs. We cannot afford to accept intuitive answers to the intricate questions that face the denomination in today's world. We believe that the Lord's business demands the very best information on which to base ultimate conclusions and by which to plan future programs. Therefore, we wish to utilize the best scientific and technological methods in compiling statistics and information on which to base our planning decisions.

At a 1969 meeting of home and overseas officers and union presidents of the North American Division, it was decided to cooperate with a research center organization that would operate at "arm's length," in order to seek answers to some of our perplexing problems.

New Center Organized

Some time ago Mr. and Mrs. Carl Hewitt, of Loma Linda, California, chose to endow just such a project. The result is the Hewitt Research Center, organized by the Cedar Springs Foundation, in which the Hewitts have a share. The center's trustees are three General Conference representatives and 23 committed Adventist laymen. These laymen include some of the top business and professional talent in the church. Among them are a Harvard professor of management, the president of a major division of Ford Motor Company, a former regional director of the United States Internal Revenue Service, an associate dean of a major law school, inventors, industrialists, developers, ranchers, physicians, educators, and researchers. One researcher is vice-president of the Logistics Management Institute of the Department of Defense, doing for the government what the Hewitt Research Center can do for the church.

One of the principal current projects of the Hewitt Research Center is a study of the higher education resources of the church in North America. This is to develop information on which the General Conference and the union conferences

can build a structure for closer cooperation and greater efficiency among our colleges and universities. The General Conference is now setting up priorities for other studies. Also, several institutions and conferences are preparing independent proposals.

How the Center Operates

In the center's operation its executive staff finds the most skilled personnel available in the church to lead in the studies. When necessary non-Adventists are also utilized. Results of the studies are confidential to the client organization. Implementation is the business of the client.

The center has offices in Berrien Springs, Michigan, and in Loma Linda, California, where university computer facilities and other resources are readily available at minimum cost. Studies may be conducted at any spot geographically, depending upon economy and effectiveness and the location of the director of the particular study.

Studies may be proposed or authorized by any institution or conference, but the center is organizationally independent of any institution.

While the center is careful to preserve its ethical relationships with the church as a whole, its lines of communication are kept simple. Studies will require channeling through a higher body when they are a concern of that body in the opinion of the center's executive staff and the General Conference liaison officer.

The Hewitt endowment guarantees the operation of the center offices and provides for some help on studies. But most funds for these efficiency studies must come from the client organizations or interested parties.

If you are interested in further information on the new center, write to the General Conference, Washington, D.C.

Nursing Homes Present Soul-winning Opportunities

For a long time Seventh-day Adventist sanitariums and hospitals have enjoyed a favorable reputation around the world. Of recent years another important health service has joined those institutions in the care of humanity—nursing homes.

In the 1960's nursing homes began to spring up across the United States. When the Federal health insurance program was established in 1965 the growth of nursing homes continued to accelerate. Now there are approximately 25,000 nursing homes in this country, representing more than a million beds.

It is estimated that about half the nursing-home patients are 77 years of age or older. Almost half can walk without assistance. More than half have minds that function normally. Of every three residents, two are women. To care for these residents, more than 600,000 people

are employed. One Federal agency predicts that by 1975 nursing-home beds will outnumber short-term non-Federal hospital beds by 900,000 to 1.2 million.

For years some American Adventists have operated small nursing homes. But it was not until the middle 1950's that the denomination began to participate in this service. Now Seventh-day Adventist nursing home owners and administrators find themselves in a very fruitful field for soul winning. Where would one find a more available audience to whom Jesus could be presented?

The majority of these elderly people are aware of their physical and spiritual condition. They know their time is relatively short. Some have lived very sinful lives. Others have had much sorrow to bear. Some are slaves to unhealthful habits. Nearly all suffer from some physical problem. They all want a better life.

There are many opportunities to lead people to Jesus before the breath of life has ebbed away. How wonderful it is to know the Master's healing balm has been poured on an aching heart. What a thrill it is to see an old woman leave earthly pain with peace in her heart, knowing that she will awake in the healing presence of the great Life-giver.

When Christian nursing-home administrators and employees faithfully witness to their beliefs, the community soon learns that there are more than profit-making reasons for the existence of this facility. The administrator has opportunity to witness before city clubs and business people. He has access to the hearts of friends and relatives of those who are under his care. The Christian literature he distributes in the nursing home finds its way to outlying communities. The local pastor is directed to contacts. Baptisms are performed.

If one wishes to get involved in soul winning and is not quite content with what he is doing, a nursing home may be for him. If he cannot be an owner or an administrator, he may be a nurse, an aide, an orderly, a dietitian, a helper, a volunteer—and a soul winner.

HAROLD L. MADDOX



Earl Magnant, staff, Porter Memorial Hospital (Colorado), from Hinsdale Sanitarium and Hospital (Illinois).

Belle O'Neil, director of nursing, Porter Memorial Hospital (Colorado), from same position, North York Branson Hospital, Wilfordale, Ontario, Canada.

R. R. Trecartin, secretary-treasurer (Northern New England), formerly Book and Bible House manager (Southern New England).

John Wagner, principal, Madison Academy, from staff, Pioneer Valley Academy (Southern New England).

(Conference names appear in parentheses)

(Continued on page 23)

Atlantic Union

✦ Nineteen people were baptized at the conclusion of an evangelistic crusade conducted recently by Henry A. Uhl, pastor of the Elmira, New York, church. Others are preparing for baptism.

✦ The Peekskill, New York, church celebrated its Ingathering victory on October 4.

✦ Thirty-five were baptized by T. X. Perry, pastor of the Bronx Adventist church, recently.

✦ T. V. Zytoskee, educational secretary of the New York Conference, states that 565 are enrolled in the New York Conference schools. This is an increase of 108 pupils over last year's enrollment. Schools showing a marked increase are Albany, Elmira, Glens Falls, Norwich, Rochester, and Syracuse.

✦ The New England Memorial Hospital recently began a program in nursing care in which nurses with special training give instruction in caring for patients with special needs, and teach the patient and his family how he should be cared for at home.

EMMA KIRK, *Correspondent*

Canadian Union

B.C. Church to Be Organized After Evangelistic Thrust

For many years the only Adventists at Fort St. John, in northern British Columbia, were Mr. and Mrs. Dorse Prosser. From time to time other Adventists have lived in the area for a little while, then moved on to other districts.

In August, Verne Snow, who had been associated with the conference evangelist, Dale Brusset, went to Fort St. John to conduct an evangelistic campaign. In spite of the fact that the Prossers were the only church members, plans were laid for a full-scale campaign. A few weeks before the opening night three literature evangelists and Alfred Lennox, the conference publishing secretary, visited Fort St. John, canvassed the town, and found a number of interested people who were invited to the meetings.

The average attendance at the meetings was between 30 and 40. At the end of the four-week campaign Ronald Myers, district pastor, baptized 15, and one entered the church on profession of faith.

Recently Mr. and Mrs. Virgil Bennett moved from Terrace, with three other families, and have set up a sawmill in the Fort St. John area. A church school has been opened, with Mrs. Bennett as teacher. We are looking forward to organizing a church at Fort St. John soon.

A. N. How
President, British Columbia Conference



Ontario Hurricane Victims Helped by Adventists

A recent hurricane in the area of Sudbury and Field, Ontario, which took several lives and caused considerable property damage, resulted in an urgent appeal to Adventists for help in the area. The call came through Dr. R. R. Laing, of the South River Adventist medical clinic, from Ronald Dubriell, city administrator.

More than \$1,000 worth of supplies was taken by the writer to the stricken area, including shoes donated by Genesco of Canada and Bata Shoes. Boxes of clothing were donated by private individuals, business firms, and dry-cleaning establishments.

Previous to the trip made by the writer, Norman Barker, of Niagara Falls, Ontario, had taken his van to the town of Lively, which is also in the stricken area, loaded with supplies from health and welfare centers in Niagara Falls, Hamilton, and Oshawa.

Administrator Dubriell voiced his appreciation for the supplies and promised that he would personally see that they were distributed to the families most needing them.

L. R. KRENZLER
*Lay Activities Secretary
Ontario-Quebec Conference*

Central Union

✦ The secondary teachers of the Northern Union Conference met on the campus of Union College, October 1-5, for five days of discussion and re-evaluation of teaching methods used in education. C. M. Willison, educational secretary of the Northern Union Conference, and personnel from Union College worked together in the planning of the convention.

✦ The Youth Advisory Committee for the Central Union Conference is composed of Cindy Lynn Wagner, Colorado; Sandy Ann Frick, Kansas; James N. Coffin, Missouri; Jerry Pogue, Nebraska; Fred

J. Anderson, Central States Conference; and Bruce Aalborg, Wyoming. This committee will meet at least four times yearly to give counsel on youth programming for the entire union.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ A new church was organized in Dayton, Ohio, recently. The membership of this East Dayton church is 57. W. C. Hinton is pastor.

✦ Edith Baldwin, of Parkersburg, is the new Sabbath school secretary of the West Virginia Conference, and Mrs. June Parsley, of Charleston, is PR secretary.

MORTEN JUBERG, *Correspondent*

COLUMBIA UNION COLLEGE

✦ James Turner, one of Ralph Nader's raiders and author of the book *Chemical Feast*, said recently in an address at a meeting of the members of the Virginia Press Women in Alexandria, Virginia: "The best bread in the Washington area is made at a little college in Takoma Park. Columbia Union College's sprouted-wheat bread is the most nutritious you can buy."

✦ Karen Lumb and Don Melnick recently represented Columbia Union College at college days held at John Carroll High School in Bel Air, Maryland. The Catholic school invited college representatives to the area to aid in helping their juniors and seniors in planning for a college career.

✦ Columbia Union College's president, Dr. George Akers, was the featured speaker at a recent three-day Potomac Conference Ministerial Fellowship held at Virginia Beach, Virginia.

✦ Dr. Steven P. Vitrano, chairman of the Department of Religion at Andrews University, was the speaker at Columbia Union College's first trimester Week of Spiritual Challenge.

✦ An eight-channel electroencephalograph was presented to the psychology department by the Grass Instrument Company, of Quincy, Massachusetts. According to Department Chairman Elden Chalmers, the machine will be used for research and experiments. The psychology department has also acquired a two-channel tachistoscope, a twin-projector set that projects transient images onto a screen to test visual perception.

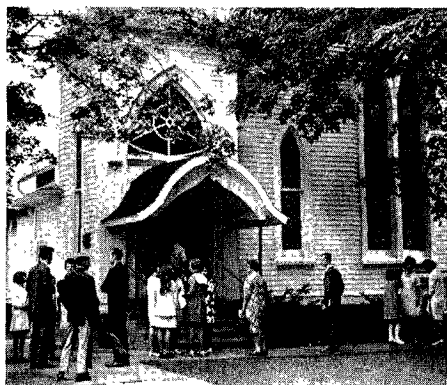
✦ A new language laboratory is being installed in the Campus Center building under the direction of Gerald White, instructor in modern languages. Twelve wired booths will make it possible for students to study Spanish, French, and German independently.

✦ Four Columbia Union College educators have been selected to appear in the 1970 edition of *Outstanding Educators of America*. They are John Cannon, former

professor of psychology; M. K. Eckenroth, professor of religion; Marion Hartlein, professor of education; and Lester Harris, professor of biology. They have been chosen for the awards publication on the basis of their civic and professional achievements.

ZELLA HOLBERT
Communications Director

Lake Union



Aledo, Illinois, Church Dedicated Recently

The Aledo, Illinois, church building was dedicated recently. The church had its beginning in 1871 in an old schoolhouse. Later the church met in another building which was totally destroyed by fire in November, 1966. Subsequently, the church members met in a schoolhouse until February, 1968, when they bought their present building from the Baptists.

Speakers for the dedication service were W. A. Nelson, Illinois Conference president; G. E. Hutches, Lake Union educational secretary; and K. M. McComas, former pastor. Dr. Frank Marsh, professor at Andrews University, read the church's history. The Marsh family were pioneers of the Aledo church.

E. L. ALLEN
PR Secretary, Illinois Conference

✦ The Michigan Book and Bible House recently purchased a bookmobile which will be used particularly to serve isolated church members in the northern part of the State with such items as books, foods, and records.

✦ More than 3,000 children, 55 per cent of whom were non-Adventist, attended the Michigan Conference's 49 Vacation Bible Schools this year. The number of these schools is up 50 per cent over those held last year.

✦ A total of 12,847 patients were admitted to the Hinsdale Sanitarium and Hospital last year, an increase of 292 over 1968. During a period of time in which the population in the area increased about 54 per cent, sanitarium admissions increased 50 per cent; outpatients, 150

per cent; emergency visits, 150 per cent; X-rays taken, 200 per cent; and laboratory tests, 500 per cent.

✦ An Ingathering contact last year by Mervin Kempert, pastor of the Quincy, Illinois, church, resulted in the donation of a building for a community services center. The building was given by Businessman Bud Knapheide, who even provided the paint for redecorating the interior. The new center, opened August 20, has distributed more than 500 pieces of clothing, bedding, and other items.

✦ Lake Region workers met at Cassopolis, Michigan, recently, to explore subjects dealing with the minister's relationship to various phases of the work. During the session Dr. Mervin Warren discussed the impact of black awareness on contemporary theology.

GORDON ENGEN, Correspondent

North Pacific Union

✦ A 110-foot seagoing tug, the *Roxanne*, has been moored on the waterfront of Ketchikan, Alaska, and transformed by Adventist Youth in Action members into a floating youth center complete with lounge and restaurant. *Insight* and *Way-out* magazines, snacks, and discussions on spiritual topics are featured. The project has drawn support from young and old alike in Ketchikan.

✦ Mardian J. Blair, administrator of the Portland Adventist Hospital, was advanced recently to fellowship status in the American College of Hospital Administrators, a group with more than 9,000 members. Some 1,500 health-care administrators have achieved fellowship status.

✦ Edward F. Cross, chairman of Walla Walla College's engineering department, has been named to appear in the 1970 edition of *Outstanding Educators of America* and in *Engineers of Distinction*.

✦ Total enrollment at Walla Walla College for the autumn quarter is 1,765, a record enrollment.

✦ Walla Walla General Hospital administrator James Dailey reports that the hospital has just received a two-year certificate of accreditation from the Joint Commission on Accreditation of Hospitals.

CECIL COFFEY, Correspondent

Northern Union

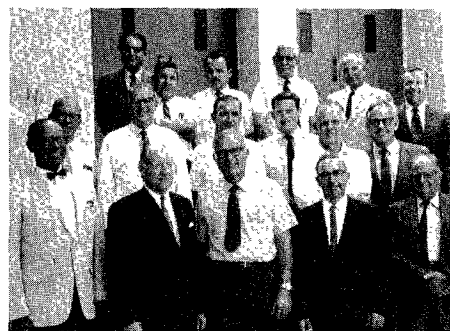
✦ Melody Kalonga, a Zambian Adventist journalist, was guest speaker at the Burlington, Iowa, church recently. Mr. Kalonga, a reporter for the *Zambia Mail*, was visiting a Burlington newspaper plant on a State Department tour.

✦ More than 60 people from the North-

ern Union spent a recent weekend taking the Pathfinder Leadership Training Course at Forest Ridge Camp in Iowa. John Hancock, General Conference MV secretary, the MV secretaries of the Northern Union, and representatives of the Iowa Branch of the International Wilderness Club served as instructors.

L. H. NETTEBURG, Correspondent

Pacific Union



Pastors Attend Special Seminar in California

The first field school for continuing education for Adventist ministers in North America was held in the Fresno Westside church, Fresno, California, from September 21 to 30.

The school, a seminar on methodology and Biblical preaching, was designed to help ministers enrich their preaching techniques. It was planned that each minister could pursue a course of study by himself or with others for an extended period of time beyond his formal education.

John Osborn (second from left, center row), ministerial secretary and director of continuing education for the Pacific Union, conducted the school. Twenty pastors were in regular attendance.

C. F. COOK
Pastor, Fresno Central
Fresno, California

✦ A company has been formed at Lake Havasu City, Arizona. Sabbath school and church services are held in the sanctuary of the First Southern Baptist church. Jeff Wilson is the district pastor.

✦ Ministerial interns from Andrews University have been assigned to the following territories in Southeastern California: Craig Kendall, Arlington; Arthur Earll, Redlands; Stanley Aufdemberg, San Bernardino; Jerry Kunkle, Garden Grove; Terry Pooler, Paradise Valley; Bill Smith, La Sierra; and Dave Larson, Azure Hills.

✦ Carolyn Rhodes Bisel, assistant professor of music at Pacific Union College, will appear in the current volume of *Outstanding Young Women of America*.

✦ A. L. Bietz, pastor of the Glendale, California, church, broadcasts each morning at seven-forty-five from Los Angeles.

His program is entitled "In Quest of Life." R. J. Thomas, pastor of the Long Beach church, broadcasts his program entitled "Builders of Faith" at 5:30 P.M. daily. Other pastors who broadcast on Sabbath or Sunday are A. E. Liersch, G. E. Suckert, and C. L. Wyman.

✦ John D. Rhodes is presently conducting a series of archeologically oriented evangelistic meetings in the Fullerton church.

✦ An emphasis is being given to men serving in welfare in the Southeastern California Conference. Kenneth Livesay directs the program.

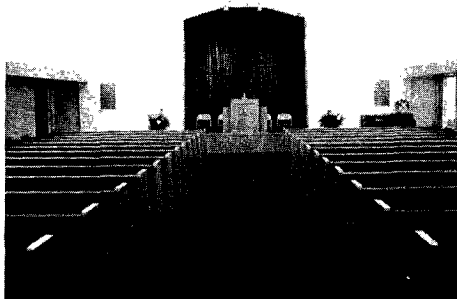
✦ Rio Lindo Academy reports a record enrollment of 424, including 166 seniors.

✦ For the third consecutive year, the Norco Pathfinders have won both the sweepstakes and first place trophies in the Norco Valley Fair Parade on Labor Day weekend. Their 45-foot Viking ship developed the theme: "Discovery—America."

✦ Thirteen of Hawaii's 20 churches conducted Vacation Bible Schools during the past summer. Of the 800 children in attendance, 463 were from non-Adventist backgrounds. A total of 199 laymen participated in the schools.

✦ Members of the Adventist Youth Association, mostly students from San Diego Academy, spent the summer in general maintenance, remodeling, and Vacation Bible School projects at Monument Valley Mission and Hospital.

SHIRLEY BURTON, *Correspondent*



Church Dedicated Recently in Las Vegas, Nevada

Members of West Las Vegas Highland Square Seventh-day Adventist church consecrated their new church home recently. Officiating at the consecration ceremony were Grant N. Banks, Pacific Union Conference secretary, and D. E. Dirksen, Nevada-Utah Conference president.

The church, seating approximately 250 people, was purchased recently from the Westside Church of Christ congregation.

In addition to the sanctuary are a glassed-in mothers' room, Bible classrooms for all age groups, pastor's study, lounge, and a Dorcas Welfare workroom.

NORMAN S. MC LEOD, *Pastor*
Highland Square, Las Vegas, Church



Southern Missionary College Dedicates New Library

A new library for Southern Missionary College, Collegedale, Tennessee, was named and opened recently.

The new McKee Library was named in honor of Mr. and Mrs. O. D. McKee and family, operators of the McKee Baking Company in Collegedale. The family was a major contributor to the construction of the library.

The McKee Library contains 44,689 square feet of floor space and has a present capacity of 100,000 volumes, according to Charles Fleming, general manager of Southern Missionary College. With the purchase of additional shelves, 300,000 volumes could be held.

WILLIAM H. TAYLOR

PR Director, Southern Missionary College

Southern Union

Five-Day Plan Carried by Radio in Florida

Hundreds of listeners to Miami radio station WIOD recently responded to a Five-Day Plan to Stop Smoking broadcast offer for a booklet, "How to Stop Smoking." The program was made possible by Hialeah Hospital, Hialeah, Florida.

The broadcast was carried on the Larry King Show and was presented on three evenings of one week. The two-hour program made a special series in Mr. King's eight-until-ten time slot.

Hialeah Hospital Chaplain George I. Gantz, Five-Day Plan coordinator, was joined by H. C. Nelson, Jr., M.D., each evening on the broadcast. Dr. Charles Tate of the University of Miami School of Medicine and Dr. William J. Winter, Hialeah Hospital pathologist, joined them on other nights.

The radio broadcasts were different from the normal auditorium clinics, since no visual aids could be used. The first hour was utilized for the formal presentations of the Five-Day Plan to Stop Smoking, with the second hour devoted to answering listeners' questions as they were telephoned in.

The response to the broadcasts, both to the station and the hospital, where automatic telephone-answering equipment was used, was overwhelming.

Future plans include a follow-up radio program where questions will be taken from listeners for the entire program. The broadcast series was arranged by David L. Jones, Hialeah Hospital director of public relations, with the cooperation of

WIOD radio. It was the outgrowth of a single one-hour broadcast on Mr. King's program in August about the concept of the Five-Day Plan and its origination by the Seventh-day Adventist Church.

DAVID L. JONES

PR Director, Hialeah Hospital

✦ Davis A. Thomas, who recently joined the chaplain's staff of the Florida Sanitarium and Hospital, is the first Seventh-day Adventist minister to graduate from the Menninger Foundation's School of Religion and Psychiatry. Chaplain Thomas was previously with the United States Navy and Marine Corps.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ A new Adventist church was dedicated in Rogers, Arkansas, recently. The new church was purchased from the Southside Church of Christ.

✦ The third annual Oklahoma Conference Friendship Camp for underprivileged children was held at Roman Nose State Park this summer. One hundred ninety children attended. Director of the camp was V. L. Zuchowski, conference lay activities secretary. A Bible course is being sent to 77 young people who indicated that they wanted to be Christians.

✦ Forty-eight persons were baptized recently during an evangelistic series conducted in Albuquerque and Peralta, New Mexico. The meetings were held by Isaac Lara, Texico Conference evangelist, Gary Rustad, and R. R. Archuleta.

J. N. MORGAN, *Correspondent*

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

"KINGLY POWER"—3 The spirit of kingly power is alien to, and not to be harbored or displayed in, the church, the heavenly community. The phrase itself evokes visions of absolutism, of one person imperiously dictating a course of action to others. It smacks of the earthly, of the political, of the human spirit that has not been regenerated in the grace and love of Christ. The approach we need in God's family is not the political approach, which tends to oversimplify, to distort, to employ half-truths, to labor for one's own pre-eminence. "Lucifer desired God's power, but not His character." —*The Desire of Ages*, p. 435. How much of our human pride and ambition we see mirrored in that one sentence!

God's people, and especially the leaders, whether local church officer or conference official, are to be activated by higher ideals. "There is to be no departure from His [God's] principles, no bringing in of worldly policy principles. No worldly customs or practices are to be brought in for this people who are to be representatives of Christ to follow. . . . Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things? . . .

"The men who have woven their own human passions into life and character, who have nurtured self all the way along, are not to think that they are qualified to deal with human minds. . . . The princi-

ples of heaven are to be carried out in every family, in the discipline of every church, in every establishment, in every institution, in every school, and in everything that shall be managed. You have no right to manage, unless you manage in God's order."—Ellen G. White, in *General Conference Bulletin*, April 3, 1901, pp. 23-25.

Responsive to God's Leadings

A great quality in a leader on any level is to be responsive himself to the leadings of God, to be sensitive also to the conscience and burden of men and women around him who truly love God, to recognize how effectively God can work through such a person even in a different way than had always been regarded as the accepted pattern. If all leaders and members were perfectly joined to Christ, and all acknowledged His Lordship first of all, and all were taught by His Word and led by His Spirit, there would be no difficulty in fitting together plans so that all could labor unitedly and harmoniously.

Perhaps some of our members need to meditate on the lessons to be drawn from these expressions about "kingly power," to learn the blessing of a subdued spirit, to submit to God's instruction in making the common good of the church first, to deny oneself the personal, prideful satisfaction of contending in public even to the point of embarrassing the church with evidence of an open wound in her body. Some have been willing to call upon

an arm of flesh, the public press, so as to develop a power base from which to attack and pressure the church.

This public, political approach is alien to the spirit of Christ; He never employed it nor should His followers. Rather, we His people should rise above the temptation that springs from our unconverted humanity to endeavor to coerce our fellow members and leaders. There is a better way. In His struggle with the rebellion of Lucifer, carried out so painfully and openly on the battlefield of this world, God has had to lay aside many a weapon that He might have employed to defeat and squelch the devices of the evil one. There is no better lesson for us as leaders and members to learn than to study how God has dealt with sin, patiently allowing its nature to become apparent, awaiting the moment in history when all would be fully satisfied with His final judgment.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Let the admonition against "kingly power" come to us all to subdue us and make us spiritually acceptable to do God's holy service. One of my earliest recollections, etched upon my memory and never to be forgotten, comes from the little church where I grew up. It was the spectacle of two sisters openly contending for the privilege of being Sabbath school secretary, both struggling to attain status in the little group of believers, and thus to have a taste of kingly power. Such symptoms reveal a spiritual barrenness. There is a more enlightened way which would give evidence of the Spirit's presence.

(Concluded)

From Home Base to Front Line

(Continued from page 19)

North American Division

Rolland H. Howlett (AU '37; University of California '53; attended PUC '58-'60; University of New Mexico '63), returning as president Antillian College, Mayagüez, Puerto Rico, and Mrs. Howlett, nee Doris Ann Smith (attended PUC '34-'37; LSC '45-'46), left Miami, Florida, August 6.

John W. Kizziar, D.D.S. (LSC '63; LLU '67), returning as dentist, Adventist Medical Center, Naha, Okinawa, Mrs. Kizziar, nee Linda Lee Fewell (attended LSC '61-'63; LLU '66), and two children, left Los Angeles, California, August 25.

Rudolf E. Klimes (KC '51; WWC '57; Indiana University '64), returning as president, Japan Missionary College, Mrs. Klimes, nee Anna Homenchuk (attended Canadian Union College '48-'50; Provincial Normal School '50; KC summers '52 and '53; WWC '57; attended Indiana University '63-'64), and three children, left Portland, Oregon, August 26.

Dennis C. Keith, Sr. (OC '59; Laboratory School '61; CUC '65), returning as secretary-treasurer, Sierra Leone Mission, Bo, West Africa, Mrs. Keith, nee Dorothy Glenn (Pine Forge Institute '56-'58; attended Pottstown Business School '65-'66), and two children, left New York City, August 27.

Henry W. Peterson (UC 2 years; attended SDATS 6 years; CUC '54), returning as lay activities secretary, Trans-Africa Division, Salisbury, Rhodesia, and Mrs. Peterson, nee Alice Mary Adal Nelson (attended UC '30-'31; '34-'35; CUC '54), left New York City, August 28.

Clyde R. Bradley (PUC '44), returning as civilian chaplain, Okinawa Mission, Naha, Okinawa, and Mrs. Bradley, nee Eleanor L. Koch (attended PUC '37-'40; Fresno State College '62), left San Francisco, California, August 31.

Warren Clarence Hewes (Brattleboro Business Institute '42; CUC '54), returning as publishing secretary, Zambesi Union, Bulawayo, Rhodesia, Mrs. Hewes, nee Eleanor Louise Priest (AUC '45-'47), and two children, left New York City, September 13.

Fearn E. Hiten (PUC '59; attended WWC summers '61-'65), returning as elementary teacher, Kabana School, Addis Ababa, Ethiopia, left Fresno, California, September 13.

Roland L. Joachim (attended Seminaire Adventiste, Haiti '52-'54; New York City Community College '62, '63; Seminaire Adventiste, France '67; University of Abidjan '70), returning as science and mathematics teacher, Ivory Coast Secondary School, Bouake, Ivory Coast, Mrs. Joachim, nee Solange Morel (Seminaire Adventiste, France '65), and five children, left New York City, September 13.

Cleo V. Johnson (UC '58), returning as business manager, Bandung Mission Hospital, Bandung, Java, Indonesia, Mrs. Johnson, nee Shirley Mac Frick (attended UC '56-'58), and two children, left Los Angeles, California, September 17. Mr. Johnson previously served as business manager of the Benghazi Adventist Hospital, in Libya.

James Robert Hoffer (CUC '63; SDATS '64), to be Missionary Volunteer secretary, Uruguay Mission, Montevideo, Uruguay, (Continued on page 24)

Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

AUTUMN COUNCIL NOTES. These notes are being written as the 1970 Autumn Council draws to a close. This council considered matters affecting the work of the church in its general and worldwide aspects. In its NADCA sessions it also considered numerous subjects that particularly concern the North American Division. NADCA stands for North American Division Committee on Administration, which is a group of representative members of the General Conference Committee appointed to be especially concerned with the conduct of the work in North America.

General sessions of the council were presided over by the General Conference president and the general vice-presidents. NADCA sessions were held under the chairmanship of the vice-president for the North American Division.

YOUNG MINISTERS. Specially invited to attend the 1970 Autumn Council were five young ministers from various sections of the North American Division: Eugene Amy (North Pacific), Lowell Cooper (Canada), Edward Motschieder (Central), Marvin Ponder (Southwest), Ralph Robertson (Pacific).

GENERAL COUNCIL JOTTINGS. *Objectives:* At the opening meeting of the council Robert H. Pierson, president of the General Conference, presented 12 objectives for the church during the quinquennium 1970-1975. (See the November 19 REVIEW.) Look at them often.

Midterm council: The council approved "Midterm Autumn Council" as the designation for the fall gathering that will be attended by the officers of the overseas divisions. The Midterm Autumn Council to be held in the fall of 1972 has been scheduled to be held in Mexico City, Mexico.

Membership: Statistical Secretary J. O. Gibson informed council members that in June, 1970, world membership of the church was 1,987,492. More than 75 per cent of the church's members live outside North America.

Church paper: The Review and Herald Publishing Association was requested to study the possibility of printing at its Stanborough Press affiliate in England a monthly edition of the REVIEW for English-reading members who reside outside North America.

Denominational policy: The council gave authorization for printing separate General and North American Working Policy books.

Budget: A world budget of \$49,735,-080.91 for 1971 was voted on the last day.

TRANSPORTATION SERVICE. The General Conference Treasury operates a transportation service for missionaries and denominational workers who are required to travel. This service is supervised by W. L. Pascoe with C. L. Christensen as his assistant. K. H. Emmerson and M. E. Kemmerer are associates and counselors. Outside of Washington three principal transportation offices are maintained: in New York City with Leslie J. Norris as manager and P. T. Reyes, as assistant; in San Francisco, with R. G. Mote as manager and R. E. Carey as assistant; in London, with L. M. Davison as manager and A. R. Couch as assistant. Treasurers of overseas divisions serve as transportation agents for the General Conference in their respective territories.

NORTH AMERICAN DIVISION.

Ministerial interns: Two hundred and seventy-five ministerial internships were authorized for North America in 1971. This exceeds the previous year's allotment by 15. Internships are allocated to the unions on the basis of membership.

Coordinated evangelism: Council members approved a plan for coordinated division-wide evangelism in the spring of 1972, to follow the 1971 Layman's Year.

Higher education board: NADCA named a general board of Adventist higher education with guidelines and directives to develop and maintain a long-range comprehensive master plan for denominational education; recommend the establishment or discontinuance of universities, colleges, schools, college divisions, programs, majors, departments, branches, campuses, and other units as may be called for by the master plan; coordinate curriculum offerings; research the needs and progress of Adventist institutions of higher learning; and carry out other responsibilities.

Missionary magazine for Canada: The *Signs of the Times* was authorized as the missionary magazine for all of Canada in view of the fact that the Canadian Union has become Pacific Press territory since the merger of the Maracle Press with the Pacific Press Publishing Association.

Adventist Collegiate Task Force: NADCA approved the Adventist Collegiate Task Force as an official program of the Young People's Missionary Volunteer Department in North America. ACT was initiated by SDA collegiate youth and includes a variety of youth activities such as youth groups witnessing for Christ, neighborhood clean-up drives, temperance teams, neighborhood teen centers, assisting inner-city children.

From Home Base to Front Line

(Continued from page 23)

Mrs. Hoffer, nee Verona Poguljsky (attended CUC '60), and three children, of Delaware, Ohio, left New York City, September 20.

Donald E. Habenicht (LSC '60), to be farm manager and agricultural teacher Inca Union College, Lima, Peru, Mrs. Habenicht, nee Edith Irene Forgey (PUC '56-'59; GS&H '61), and two children, of Gaston, Oregon, left Los Angeles, California, September 20.

Paul Laverne Cole (WWC '66), to be lay activities and welfare secretary, Bolivia Mission, La Paz, Bolivia, Mrs. Cole, nee Coralie Ann Emmons (attended WWC '60-'61; WW Vocational School '65), and three children, of Orofino, Idaho, left Miami, Florida, September 22.

George W. Wheeler (attended Colorado State College '61; WWC '62, '64, '65; University of Paris '65; University of Oregon '67), to teach in Kivoga College, Bujumbura, Burundi, Africa, and Mrs. Wheeler, nee Sandra Lee Phillips (Garden State Academy '65), of Takoma Park, Maryland, left New York City, September 22.

Onesimo Neri Mejia (AUC '62), to be stewardship and development secretary, Chile Union Mission, Santiago, Chile, Mrs. Mejia, nee Tomasita Romero (Maria de Hoster '46), and five children, of Perth Amboy, New Jersey, left New York City, September 28.

C. O. FRANZ

NOTICE

Statement of Ownership, Management, and Circulation of REVIEW AND HERALD published weekly at 6856 Eastern Avenue, NW., Washington, D.C. 20012. The names and addresses of the publishers, editor, and managing editor are: Publisher: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012; Editor: Kenneth H. Wood, 6856 Eastern Avenue NW., Washington, D.C. 20012; Managing Editor: None. The owner is the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, a non-profit, charitable corporation. There are no bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities.

	Average No. Copies Each Issue During Preceding 12 Months	Single Issue Nearest to Filing Date
Total no. copies printed	80,979	78,400
Paid circulation to term subscribers	75,556	76,193
Paid circulation through agents, etc.	None	None
Free distribution	992	1,057
Total no. copies distributed	76,548	77,250

I certify that the statements made by me above are correct and complete.

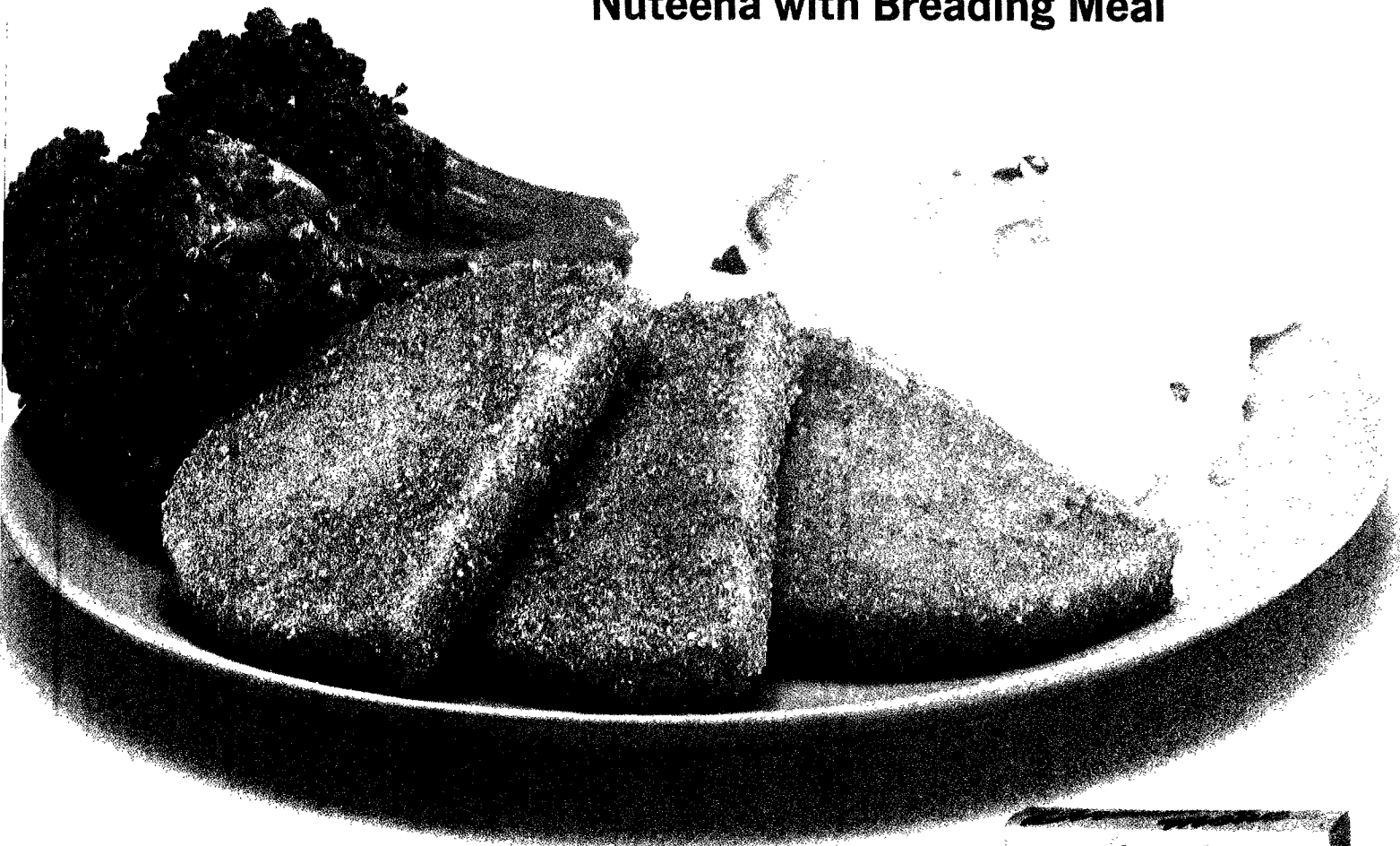
PAUL M. WEICHERT, Office Manager

Church Calendar

Annual Sacrifice Offering	November 14
Ingathering Campaign	November 14, 1970- January 2, 1971
Ingathering Crusade Program	December 5
Church Lay Activities Offering	December 5
Thirteenth Sabbath Offering (Inter-American Division)	December 19
1971	
Soul-winning Commitment	January 2
Church Lay Activities Offering	January 2
Liberty Magazine Campaign	January 16-23
Religious Liberty Offering	January 23
GO Emphasis	January 30
Gift Bible Evangelism	February 6
Church Lay Activities Offering	February 6
Faith for Today Offering	February 13
Christian Home and Family Altar Day	February 20
Christian Home Week	February 20-27

super surprise!

Loma Linda
Nuteena with Breeding Meal



Light up their eyes with this tasty surprise! It's as easy as dipping tender slices of Nuteena into Loma Linda Breeding Meal, and braising lightly on each side. On your mashed potatoes, try Smoky Bits Gravy Quik for a deliciously different flavor.

Nuteena has a delicate texture. It is easy to slice or spread. Use it for sandwiches or as a filling for stuffed tomatoes. Dice it for stews, soups, salads.

Invite versatile Nuteena to your next meal!

Loma Linda brings more appetite appeal to every meal

QUALITY FOODS



SINCE 1906



YOUR DENOMINATIONALLY OWNED FOOD COMPANY

not by bread alone...

The new 1971 Christian Home Calendar

A colorful, inspiring storehouse of daily manna. Begin each day with a delightful taste of the Word of God. Also contains the Red Letter feature personalizing your calendar to show birthdays, anniversaries, weddings, vacation

periods, and many other special occasions.

Price 75 cents

Please add 15c for first calendar, 5c each additional copy, for postage. Include sales tax where necessary. Slightly higher in Canada.

Just a suggestion

Why not order a few extra ones for your friends and neighbors? They make an ideal season's greeting! (If you wish copies mailed direct to names on your gift list, include complete mailing instructions.)



Enclosed is \$..... This is my order for Christian Home Calendars.

Name

Street

City

State Zip

**ORDER NOW FROM YOUR
BOOK AND BIBLE HOUSE**

IN ANSWER TO A UNANIMOUS REQUEST

THE GOD- MAN

His Nature
and Work

Roy Allan Anderson

Those that were there and hundreds of ministers, teachers, and administrators who were not privileged to hear the inaugural lectures of the R. A. Anderson Lectureship on Christology have asked for this book.

With diligent study of this unique volume and the help of the Holy Spirit, YOU too will be able to present the Person and work of our Lord Jesus Christ and lead others to cry out with Thomas of old, "My Lord and my God!"

Paperback

Price **\$2.95**

Sales tax where necessary
25c first book, 10c each additional book.



ORDER FROM YOUR
BOOK AND BIBLE HOUSE



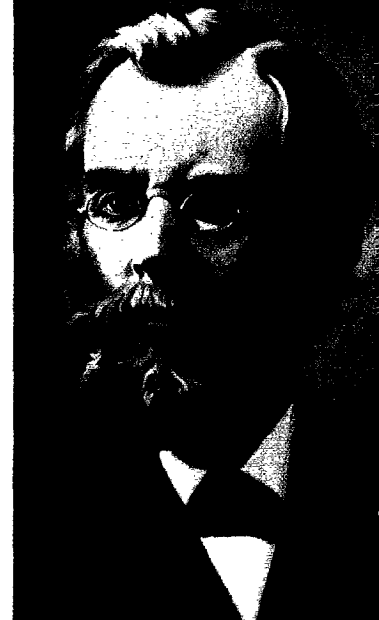
JOSEPH BATES



S. N. HASKELL



D. T. BOURDEAU



J. N. ANDREWS

Books for Saints and Others*

The pioneers who started the Seventh-day Adventist Church didn't beat around the bush. They had a message for the world to hear. They prayed about it, talked about it, and wrote about it.

They wrote powerful books. One problem though—only a few copies remain; these are hoarded by collectors and libraries and such.

Southern Publishing Association has done

something about this problem. We've reprinted several important books written by these early pioneers. We call them the **HERITAGE LIBRARY**. They're all straight to the point, simple, and easy to understand. They'll answer your questions, make you think. A large group of ministers, Bible teachers, and church administrators helped select our first four reprints.

- **THE CROSS AND ITS SHADOW**, by S. N. Haskell, explains all about the sanctuary and its services. Extremely popular when first printed, this book is still up to date.
- **THE THREE MESSAGES OF REVELATION XIV**, by J. N. Andrews, deals with the messages of Revelation 14, their timing and meaning, and the role of the United States in Bible prophecy.
- **THE AUTOBIOGRAPHY OF JOSEPH BATES** is a book you can read for pure enjoyment. One of the founders of the Adventist Church tells his fascinating life story from his years as a teen-ager at sea to his role in the early church.
- **SANCTIFICATION, OR LIVING HOLINESS**, by D. T. Bourdeau, tells in simple language the "how" of righteousness by faith. He speaks out clearly against false ideas of holiness.

So that everybody can afford these important landmarks in Adventist literature, we're binding them in luxurious Kivar III soft-covers, and they'll sell for only \$2.50 each. Why not buy several sets today? Give a real collector's item to those on your Christmas list.

* **This Means YOU**



BRAND NEW

RELEASES

POPULAR PENGUIN PAPERBACKS



MILLION TIMES GLAD
by Marye Trim

When Marye received an invitation to attend junior camp from a friend of her mother's, and her experience turned her life in a new direction. The evidences that shaped her life for God have made her a million times glad."



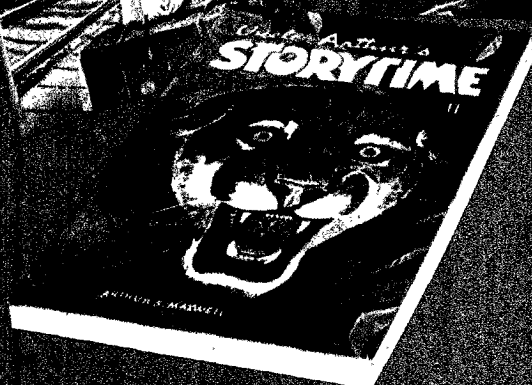
DR. RABBIT
by Eric B. Hare

The story of the author's medical missionary work for the Karens of Burma. Dubbed 'Dr. Rabbit' because of his name, he came to be loved by the common people in this land of tigers and elephants, riverboats and ox carts.



KUDAR
by Jeanette Wright Bryson

A thrilling success story of an African boy who was transformed by the power of God and Christian education from an ignorant pagan to a Christian teacher. He returns to his home village to help his people.



UNCLE ARTHUR'S STORY-TIME No. 2
by Arthur S. Maxwell

Another addition to this thrilling series of all-new stories from Uncle Arthur. These illustrated stories will captivate children of all ages.



LIVE WIRES
by Elizabeth Bunting

A heart-gripping story of a devoted leader and his exceptional group of Pathfinders from Rutland, British Columbia. You'll agree that this is the kind of club you'd like yours to be.

Please add 25c first book, 10c each additional book, for postage and insurance. Sales tax where necessary.

Price \$1.85 each. 1 FREE when you buy 3 4 books for only \$5.55

Order from your Book and Bible House.

This Week...

Donald F. Bostian, who writes this week on the necessity of guarding reading sensibilities (page 2), is the campus minister at Atlantic Union College. Elder Bostian received his Bachelor's degree in religion at Columbia Union College in 1956 and his Master's in systematic theology from the Seminary in 1958.

J. L. Shuler, who is technically retired, is still busy in evangelism. Although some of his life has been spent in administrative positions, most of it has been directly involved with evangelistic endeavors, including inaugurating the plan of field-school training for theology students. He was also instrumental in the development of Bible correspondence courses as an evangelistic tool.

He writes this week on "The More Abundant Life" (page 5).

The Young Adult pages this week recognize a young organization that is based in Washington, D.C. The Wider Circle has been in existence for only about a year, and its members still feel that it is somewhat experimental.

The Sabbath before the article was inserted in the Review (page 16), the group went to a small church about four hours' drive from Washington, and upon arriving, they learned that they had been a direct answer to prayer.

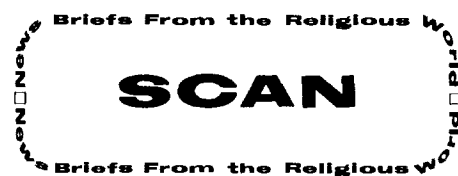
The Sabbath school superintendent,

who is one of the pillars in that church, was planning for the visitors' Sabbath several months ago when she read about the group in the *Columbia Union Visitor*. She was determined to try to get them for the special day in spite of the fact that the *Visitor* had mentioned that they have to turn down more invitations than they can accept. Not knowing where to send her letter, she addressed it to the leader, Allan Steele, in care of the General Conference. It was some time before he got it.

Meanwhile, the Wider Circle was making arrangements to go to another place that weekend, but when it became evident that many of the members had previous plans, that weekend was ruled out as a possibility for accepting an invitation anywhere. Then the letter came inviting them to this small church for their special Sabbath. The Wider Circle members demurred, but for some reason their leader pressed. And the superintendent many miles away prayed for an answer soon.

Still no answer came, and one evening the superintendent knelt in the little church, praying that the group would come. Allan Steele in Washington took things into his own hands and telephoned. The superintendent walked into her home as the telephone was ringing.

One of the Wider Circle members later said, "It is an awesome thing to suddenly learn that God has directly led our organization; it gives us a new sense of responsibility."



EDITOR SAYS SOME WORSHIP GOVERNMENT MORE THAN GOD

DALLAS—A United Methodist editor has accused some U. S. Christians of worshipping "our American system of government more than they do the God of Jesus Christ."

Such identification of the Christian religion with America, according to the Reverend Spurgeon M. Dunn, editor of *The Texas Methodist*, is wrong both from constitutional and Biblical standpoints.

METHODIST DEPLORES NEGLECT OF PERSONAL RELIGION

NEW YORK—A noted Australian minister believes that in much of its life the church has gotten "off center" through a neglect of personal religious experience.

"A social agitation that has forgotten the need for redemption of the individual is wasting its time," declares Dr. Alan Walker, superintendent of the Central Methodist Mission in Sydney, New South Wales.

"CABBAGES" ARE NOT HUMANS SAYS CHAPLAIN

ABINGDON, ENGLAND—Doctors should not try to save a life that would be little more than a vegetable, the Anglican chaplain of Jesus College, Oxford University, told the Modern Churchmen's Union Congress.

Rev. Denys Whitely said physicians and nurses should work under the motto, "Always save life" but that some lives would best not be continued. He added:

"You do not want to bring someone back from the dead if he is going to be a cabbage. . . . As long as life is recognized as human it should be saved."

POPE LAUDS JAPAN'S DEVELOPMENT AT EXPO

OSAKA, JAPAN—On the occasion of Holy See Day at Japan's Expo '70, Pope Paul VI—through his personal representative—lauded Japan for her "progress towards development," her "atmosphere of freedom," and the "industriousness" of her people.

DAYS OF MISSIONARIES LIMITED IN INDIA

GREEN LAKE, WISCONSIN—A missionary who has returned home after 24 years' service in India predicted here that all Western missionaries will be gone from that Asian country within a few years.

"Under pressure from anti-Western and anti-Christian bodies, the government has consistently reduced the number of foreign missionaries over the past few years," said the Reverend C. Louis Kau in an interview at a recent American Baptist Assembly.

"As long as we are visible," he said, "too many in the leadership will depend on us to give imaginative direction, instead of exercising their own ability."

Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW AND HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

Editor:	KENNETH H. WOOD
Associate Editors:	DON F. NEUFELD, HERBERT E. DOUGLASS THOMAS A. DAVIS
Secretary to the Editor:	CORINNE WILKINSON
Editorial Secretaries:	ROSEMARY BRADLEY, RUBY L. JONES IDAMAE MELENDY
Layout Artist:	RAYMOND C. HILL
Consulting Editors:	ROBERT H. PIERSON, REINHOLD R. BIETZ F. L. BLAND, THEODORE CARCICH, W. J. HACKETT M. S. NIGRI, NEAL C. WILSON
Special Contributors:	C. O. FRANZ, K. H. EMMERSON R. R. FIGUHR, W. R. BEACH, FREDERICK LEE PRESIDENTS OF WORLD DIVISIONS
Circulation Manager:	GEORGE H. TAGGART
Field Representatives:	CLIFFORD K. OKUNO

TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

God Sent a Man

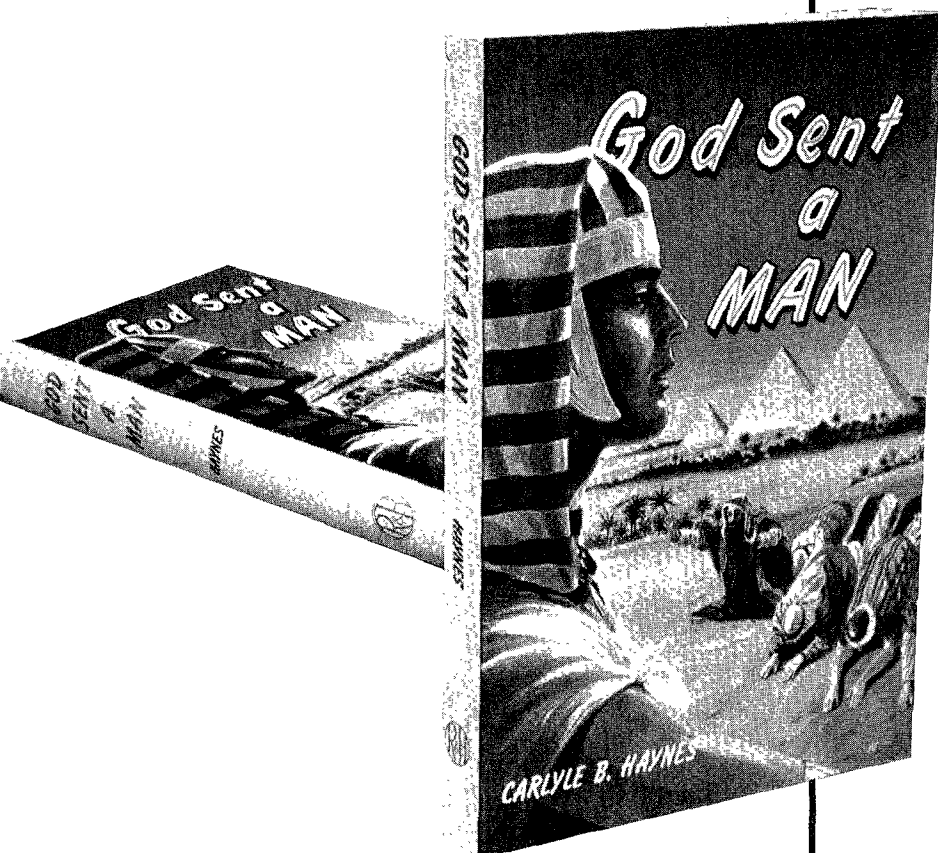
An Adventist Best Seller . . .

Now in Paperback!

by Carlyle B. Haynes

WITHOUT DOUBT — the most inspiring book ever written by Elder Haynes.

Highlighted are the marvelous spiritual lessons of the patriarch Joseph's life, revealing the overall providence that guides every life.



Paperback, Only \$1.95

Still Available in
Cloth \$2.95

YOUR BIBLE HOUSE HAS IT!



Please add 25c first book, 10c for each additional book, for insurance and postage. Add sales tax where necessary.

New Plan to Help Alcoholics Is Well Received

The General Conference Temperance Department has supplied to pastors more than 200 of its kits which outline procedures for the conducting of the new Four-Dimensional Key to the Cause of Alcoholism Plan.

A 4 DK Plan training session has just been conducted in the Chicago area by Milo Sawvel, General Conference associate temperance secretary, and another is scheduled for the Portland, Oregon, area in November by the General Conference temperance secretary, Ernest H. J. Steed.

The Louisiana State Hospital has purchased our film entitled *Alcoholism in a New Dimension* and reports that it is well accepted by the alcoholic patients. That hospital is also using the principles of the 4 DK Plan in their weekly educational and rehabilitation work. Other alcoholics' rehabilitation hospitals are now asking about this material.

M. L. Tompkins, pastor of the Bakersfield, California, Seventh-day Adventist church, and Dr. William Greene have recently conducted a 4 DK Plan that was well received by the 60 who attended.

Kits and films may be ordered from the General Conference Temperance Department.

E. H. J. STEED

Literature Sales Soar in Inter-American Division

Total literature sales in the Inter-American Division for the first eight months of 1970 were \$1,620,000. This is 22 per cent, or \$300,000, above the corresponding period for 1969, which up to that time was a record for the first eight months of any year.

An average of 188 converts a month are won by literature evangelists in the division. In a certain country a mother superior of a Roman Catholic school became an Adventist as a result of a literature evangelist's contact. In the same country a literature evangelist helped convert a Protestant pastor. This man is now himself a literature evangelist.

NICOLAS CHAIJ

South Atlantic Conference Reports 1,000 Baptisms

Evangelists, pastors, and lay preachers of the South Atlantic Conference reported at a recent workers' retreat at Fontana Village, North Carolina, that they had more than 1,000 baptisms during the first three quarters of 1970. It was further reported that some 200 persons are preparing for baptisms as a result of the public evangelism program.

Nineteen evangelistic campaigns were conducted this past summer, two of them by laymen.

The South Atlantic Conference is celebrating its silver anniversary this year. Organized in 1946, it had a membership of 3,964. Its present membership is 11,000.

C. E. BRADFORD



Left: E. E. Cleveland, associate secretary, General Conference Ministerial Association, preaches during the Oakland evangelistic crusade. Right: During the crusade the medical van belonging to the South Central Conference served as a medical clinic.



More Than 250 Baptized in Oakland Campaign

An evangelistic campaign conducted in the Oakland Municipal Auditorium, Oakland, California, this past summer, has resulted in more than 250 baptisms at the time of writing, with others anticipated.

The interracial meetings were attended by an equal number of blacks and whites. E. E. Cleveland, associate secretary of the General Conference Ministerial Association, was the speaker.

Prayer on the part of church members was emphasized throughout the meetings. Adventist churches in the Oakland area conducted an all-night prayer meeting prior to the start of the meetings. Instances of answered prayer were evident throughout the campaign. One woman had a malignant tumor in her throat healed through prayer.

A food distribution program was conducted in connection with the series. More than 900 boxes of food were distributed to needy people. Much of this work was done by youth of the Golden Gate Academy.

The medical van of the South Central Conference, in the Southern Union Conference, was used for two weeks as a medical clinic in depressed areas of Oakland. Adventist doctors and nurses from the Oakland area donated their services for the clinic. This phase of the campaign was broadcast on Eye-Witness News over KPEX-TV.

Before leaving Oakland, Elder Cleveland was invited to appear on a radio program called "Parson to Parson," which is conducted by a Methodist minister. During this hour-long program Elder Cleveland was able to explain the Adventist faith to radio listeners who were able to question him by telephone.

The meetings were sponsored by the Northern California Conference, whose president is James E. Chase. The Adventist ministers in the Bay Area were associated with Elder Cleveland in the total evangelism program.

W. R. Robinson, the campaign director, and his associates, worked untiringly to make the campaign a success.

N. R. DOWER

IN BRIEF:

✦ **Death:** Mrs. Harold (Dorothy) Shultz, 63, longtime missionary to China, November 1, Glendale, California. Mrs. Shultz was in China from 1928 to 1949. She became a missionary at age 19.

New Treasurer Elected for Southwestern Union

The Southwestern Union executive committee, on November 1, appointed V. L. Roberts as the union treasurer. He replaces K. C. Beem, who has accepted the position of auditor of the Central Union.

The selection of Elder Roberts is significant in that he is the first Black leader to become a union treasurer in North America. He has served as treasurer in two Regional conferences and as a conference president.

This appointment is in harmony with the church's conviction that a man be recognized for what he is, rather than on ethnic, color, or language grounds.

N. C. WILSON

CHANGE OF ADDRESS

MOVING? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name

New Address

City

State

Zip Code

Always enclose your address label when writing on any matter concerning your subscription or when renewing.